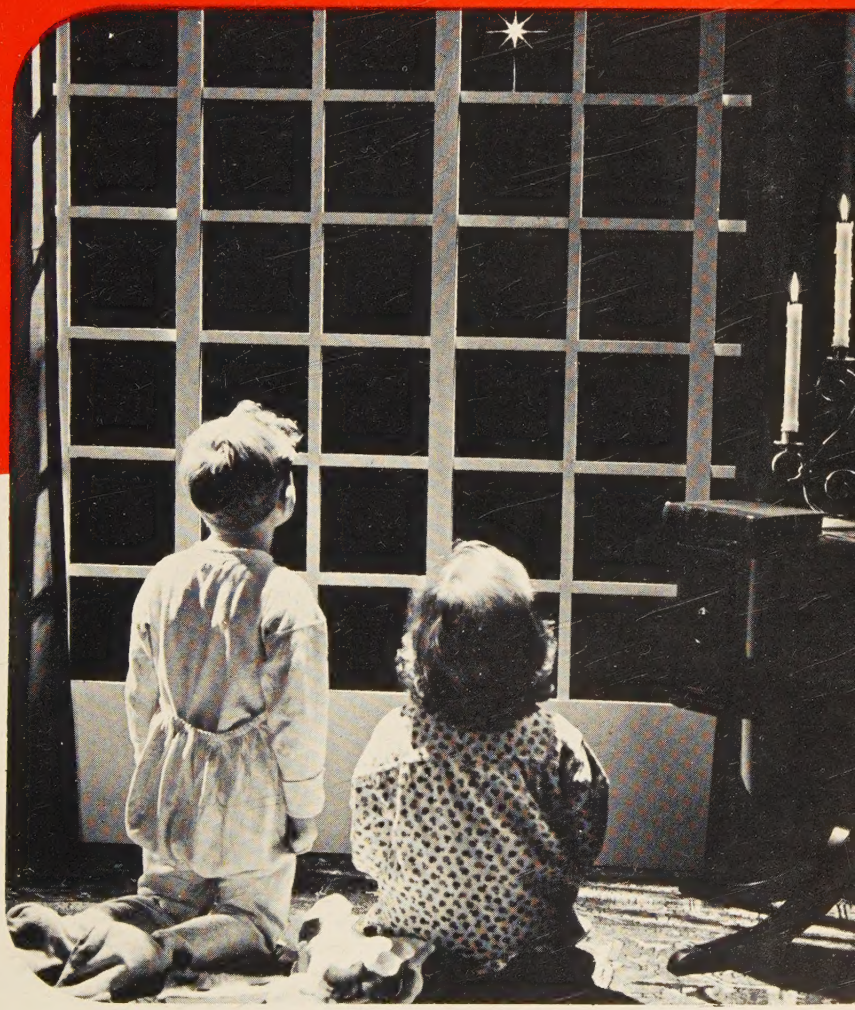
The LUTHERAN



STAR OF WONDER

37, No. 12

DECEMBER 22, 1954

CENTS

"Are You Jesus, Too?"

JULIA HAD JUST MADE the shocking discovery that although Santa Claus was real, his identity had been sadly misrepresented. The full impact of this discovery was just ma itself felt when the six-year-old said to her mother, "Mother, you are the Easter bunny gives me the basket of eggs and candy, and I found out that you are the good fairy leaves a dime under my pillow when I lose a tooth, and now it seems you are Santa C too."

Earnestly, and with a tremor in her voice, the child continued, "Mother, if you're too, why . . . I'll just give up!"

TO THE YOUNGSTERS, Santa is just as real as Jesus. He's seen in flesh and blood and sonal interviews with him can be arranged in department stores across the country. one day comes the inevitable question which a million little Julias must face—if San not real, can Jesus be?

The bigger question is whether we have the right to play with the faith and affec of our children. We say that they'll get over it, and that they have fun while it lasts. during their tenderest and most impressionable years most of our children are subj to a severe and unfair test.

—EDGAR M. COOP

The LUTHERAN News Magazine of the United Lutheran Church in Amer

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Robert E. Huldschiner, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Her S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., the Rev. Ernest J. Hoh, Litt.D., Donal Forsythe, John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, Litt.D., the Rev. Pa Valentiner
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Christmas goes outdoors

Knights of Columbus shared with members of Grace Lutheran Church in picturing scenes from the Christmas story in a Lansing, Michigan, parade. In Reading, Pennsylvania, 25,000 lined the streets to watch a Christmas parade consisting of 59 floats. Hundreds of other communities saw elaborate Christmas spectacles, from which Santa Claus and Rudolph the Red-Nosed Reindeer were sternly barred.

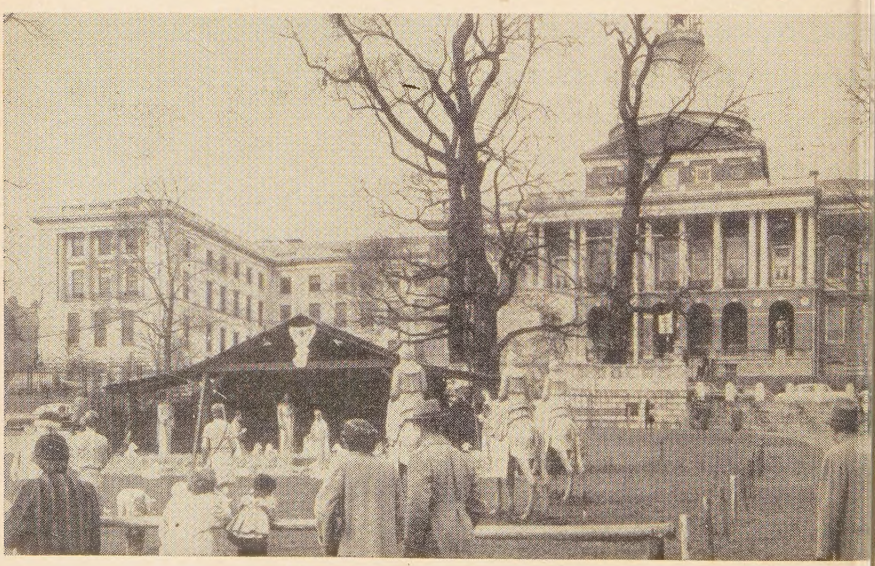
On Boston Common, in front of the Massachusetts State House, full-size figures of the Christmas story (*see photo*) were on display through December, with 10,000 blue lights overhead to illuminate the scene at night. A million people would see the Nativity scene in a park in Nashville, Tennessee, it was estimated. It took 30 workmen two weeks to set up the tableau, consisting of numerous figures made by a Chicago sculptor, lighted by a six-foot star hung 30 feet overh

Washington's Christmas tree on White House grounds was replaced year by a Nativity tableau in a 50 700 foot area between the White Ho and the Washington Monument. On open-air stage a score of Protestant s ices and six Roman Catholic masses v scheduled between Dec. 18 and Jan One mass is to be broadcast to Ru by the Voice of America.

Daily carol singing in Toledo's cen railroad terminal reminded traveler the gospel story. Department stores manger scenes in countless windows Buffalo, 50,000 "Christmas is Ch Birthday" stickers and posters were played in public places.

Short on World Action

There was one Christmas present might not be delivered this year. Lutheran World Action appeal in



NATIVITY ON BOSTON COMMON

NATIVITY SCENE ON CHURCH LAWN
At St. Paul's Lutheran Church, Dixon, Illinois

; for $2.6 million. On Nov. 30 only 999,034 had been received.

Money is used to aid refugees and er victims of the cold war ($865,000) . assist young churches in such coun- s as Tanganyika and Indonesia 50,000) . . . minister to personnel he armed forces ($290,000) . . . and alf-dozen less expensive projects.

Eight churches of the National Lu- ran Council unite in collecting the d. The United Lutheran Church quota 47 per cent of the total—$1,225,106. Nov. 30 the ULC contribution had n $976,041, not quite 80 per cent of goal.

man Catholics lose school aid

The political situation had been fa- able to the Roman Catholic Church vestern Europe since the war. In most ntries the two strongest parties were Christian Democratic (Catholic) and Social Democratic (Socialist). As as Christian Democrats stayed on there were liberal subsidies for rch schools.

The tide turned against Catholics in one West German state this year, Lower Saxony. The successful Social Democrats ruled that 2,000 Protestant and Roman Catholic schools must be converted into community schools. Catholic leaders have waged a strenuous campaign to get the law repealed before it is put in effect.

In Belgium this month Roman Catholics accused the Socialists, who are now in power, of refusing to pay the subsidy the church schools have usually received. Churchmen say the government plans to transfer 90,000 Roman Catholic primary pupils to state schools.

A one-day strike was called by 25,000 Catholic teachers on Nov. 24, and more than a million pupils had a holiday. Government officials say subsidies have not been paid because the schools have not presented properly certified statements of their expenditures.

Situation east of Iron Curtain

Protestant churches had made peace with the Communists in East European

countries. The last rough incident was in Czechoslovakia a year ago when leaders of the small Baptist church (membership 4,700) were arrested and replaced by persons willing to collaborate with the Reds.

Roman Catholic bishops and priests had taken loyalty oaths in Communist countries, but still weren't trusted. Of Slovakia's nine Roman Catholic bishops, four are in prison, two were deported, and three are under house arrest. It was reported from Vienna this month that 313 Slovak priests are in jail, 130 parishes are without pastors, and all 331 Roman Catholic convents and monasteries have been seized by the Communists.

The government of Poland announced this month that the Roman Catholic theological schools at Warsaw and Krakow universities had been combined in an Academy of Roman Catholic Theology, with Prof. Jan Czuj of the Polish "patriotic priests" organization as dean.

Churches not responsible for the poor

Charleston, West Virginia, was short of money to care for poor people, and thought it should have help from the churches. Protestant clergymen conferred with the mayor, John Copenhaver, this month, and told him the churches are already doing more than most people realize. But "the care of the indigent is primarily a social obligation," the clergymen said. "For such purposes, society is organized not in the churches but in the city government."

The city had exhausted its $26,500 budget for medical care of the poor, and wanted $8,000 or $10,000 from churches. Church leaders said their assignment is to awaken church members to their responsibility as citizens, but actual cash should be expected to come through government channels.

A Roman Catholic priest, the R
Joachim Cain, disputed the mayor's st
ment that churches have a "moral c
gation" to do works of charity. "
church is a teaching institution," he s
"and is not bound by any such obl
tion."

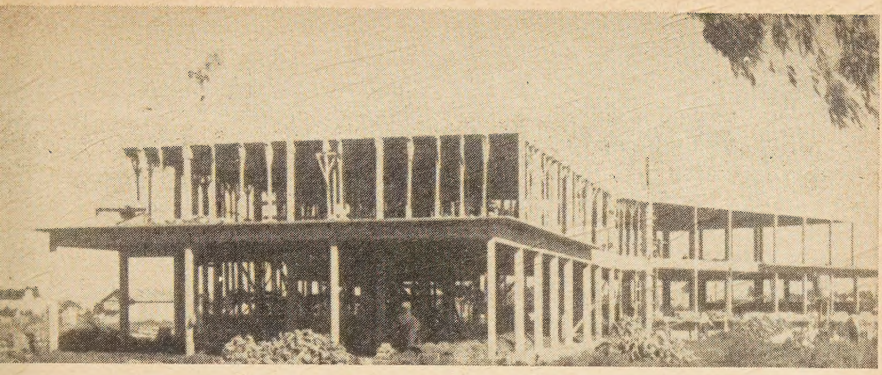
Mayor Copenhaver said that "pe
in Charleston live on the edge of s
of the worst poverty and filth to be fo
in the world today." He suggested
each of the city's congregations m
attempt to help one family regain
support and self-respect. "Perhaps
didn't know about conditions in Cha
ton," he told pastors.

Hoh won't give up

A young United Lutheran clergyr
the Rev. David J. Hoh, wanted to g
India as a missionary. Last year the
ernment of India refused him an entr
visa.

Mr. Hoh spent a year in graduate s

DAVID J. HOH
India said no



SEMINARY UNDER CONSTRUCTION
Cornerstone went in as Argentina had November heat wave

the University of Pennsylvania to lify as a teacher in India's Andhra ristian College. If evangelistic mis- aries weren't welcome, perhaps India ld open its door for a teacher. This the Indian government again said Mr. Hoh booked passage to sail . 21 for Tokyo. Although India 't admit him, Japan will.

gentina gets Lutheran seminary

Buenos Aires was suffering from a summer heat wave on Nov. 28, but Lutherans gathered in suburban nuel de Pinazo to see the laying of cornerstone of a theological seminary ong contents of stone was the Oct. LUTHERAN). The building won't be pleted until 1956, but classes will n in temporary quarters in March, five Argentines and a Venezuelan lled. The school hopes eventually to 25 students from a half-dozen South rican countries.

hief investor in the new seminary is United Lutheran Church in America her Leaguers gave $25,000), but tantial aid has been assured by the eran World Federation's Committee atin America. A refugee from Hun- Dr. Bela Lesko, will be director, the Rev. Zolten Antony and Prof. Carl Witthaus also on the faculty. Prof. Rudolf Obermuller of the German Synod of the River Plate in Argentina plans to join the faculty after completing his term of service in the Buenos Aires Union Seminary.

Instruction at the new seminary will be chiefly in Spanish, but provision will be made to give instruction in nine European languages spoken by Lutherans who have immigrated into Argentina since the war.

Peron feud with Catholics continues

Roman Catholics in Buenos Aires had planned a huge parade marking the end of the Marian year on Dec. 8, but police called it off. A priest in Cordoba was arrested this month, the Rev. Nazarena Manni, charged with disrespect for President Juan Peron. He is the eighth priest arrested since Peron on Nov. 10 accused three bishops and 21 priests of being hostile to the government.

The Peron government published a decree this month tightening state control over religious education in the nation's schools. Selection of teachers and supervision of religious instruction were transferred from the church to a government department. A church paper, *El Pueblo*, attacked the new ruling, and

called attention to the tolerance shown toward Roman Catholics in non-Catholic countries such as the United States, England, India, Pakistan, and Israel.

President Peron told the General Confederation of Labor in a public address this month that Argentina is facing "the fifth effort of idle rich to overthrow the regime since you workers and I joined forces in 1943. Now they are masquerading as priests." The core of the difficulty seems to be that some churchmen have encouraged formation of a new political party, the Christian Democratic, and a labor union to rival the Peron-dominated General Confederation of Labor.

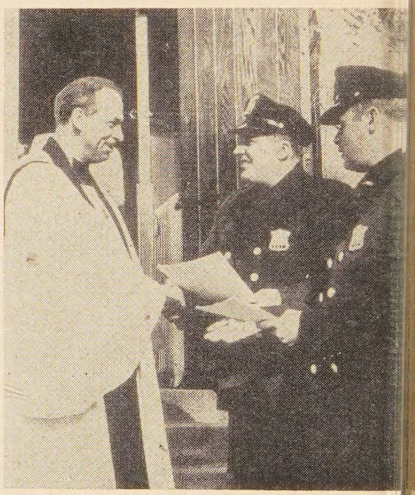
There will be 55 new congregations

United Lutheran congregations organized in 1954 will total 55, it was predicted this month at a meeting of the ULC Board of American Missions. There were already 49 organized when the board met Dec. 8 and 9, with six more scheduled in December. Only once previously in ULC history has this number been exceeded (64 in 1953).

Church extension loans of nearly $2,250,000 were approved by the board. Dr. Elwood Bowman reported that these would assist congregations in 101 projects, including construction of 38 parsonages, 16 church buildings, 11 house-chapels. In 27 cases, the loans will aid in the purchase of building sites for churches. Total loans to congregations at the end of 1954 will exceed $10 million, Secretary Bowman said.

Attention was given to salaries paid home mission pastors, with 176 scheduled to receive salary increases at the start of 1955. Dr. Richard H. Gerberding, executive secretary of the board, reported that about half of the more than 500 home missionaries helped by the BAM would receive salary increases during 1955.

Activities of the board extend i fields far remote from building lots a pastors' salaries. An appeal was he for gifts of well-bred cattle and hogs improve the herds at the farms opera in connection with the Southern Mo tain mission at Konnarock, Virginia. ' they have now are old cows and ra back hogs," one member commen To start the improvement process, Bc Member Lucius A. Denny offered to nate two prize hogs from his South C lina farm and to provide free transpc tion for similar gifts. The farm is o ated as part of the training program boys attending Konnarock Luth School.



"DRIVE SAFELY," CHURCHES ADVI
Police and ministers co-operate

Safe driving in churches

Churches throughout the United S agreed with the police this month something ought to be done to curb less driving of automobiles. "Exe both courtesy and caution in traffic membering that the life of every inc ual is of infinite worth in the sigh God," said a resolution circulated a 600 Protestant congregations by the

t Council of Churches. Chairman of clergy's traffic safety committee (*see to*) is the Rev. H. Reginald Howden, tor of St. Joseph's Episcopal Church. Too frequently Christian people leave ir religion at home when they get be- d the wheel of a car," said Mr. How- . "Christians believe that human life acred."

n Omaha the Protestant, Jewish, and man Catholic clergy agreed to em- size traffic safety in sermons or an- ncements in mid-December. Dec. 15 been designated by President Dwight enhower as S-D (Safe Driving) Day, a goal of 24 hours without traffic idents.

C boards elect

Every two years, following each ited Lutheran Church convention, t of the church's nine boards reor- ize by electing officers and giving mittee assignments to all members. church's ninth board—the Execu- Board—has the officers of the United heran Church as its officers.

y mid-December the 1954 board re- nization had been completed. Three presidents were elected: Dr. John Deaton, Baltimore pastor, Board of coness Work . . . Alfred C. Graff, adelphia banker, Board of Pensions Carl N. Weber, Kitchener, Ontario, nessman, Board of Publication.

ive boards re-elected presidents: Dr. rles B. Foelsch, Pacific Seminary dent, Board of American Missions M. P. Moller, Hagerstown, Md., pipe- n builder, Board of Foreign Missions Dr. Millard E. Gladfelter, Temple ersity provost, Board of Education Dr. Oscar W. Carlson, Baltimore pas- Board of Social Missions . . . Dr. W. Rilling, Minneapolis pastor, d of Parish Education.

oard members are elected for six- year terms (Executive Board, four years), and are eligible for one re-election. But board memberships change frequently, due to resignations or death. Of 150 individuals now constituting the membership of eight ULC boards, only 57 were members six years ago.

Evolution in Colorado

An appeal for a ban on teaching evolution of man from lower animal forms had been made by the Rev. Gladden William James, who organized the Foundation for the Authenticity of the Bible. He wanted the University of Colorado to revise textbooks "which present evolution dogmatically, not as a theory."

Regents of the university turned down the request unanimously. "Students have a right to know about evolution, even if it is contrary to the pastor's position," said L. Ward Bannister.

Mr. James said teaching that "man has an animal ancestry is in direct opposition to the Word of God. We feel that in teaching that, they're teaching religion. We want them to stop it, or let the Bible into the school to do its own teaching."

University officials denied that the Bible is barred from classrooms.

And so forth

Protestants, who were two-thirds of the German population before the war, had been outnumbered by Roman Catholics in the West German Republic formed after the war. Heaviest concentration of Lutherans in Germany is in the eastern areas under Russian occupation where 77 per cent are Protestant. By 1950 Protestants were 50.7 per cent of the West German population, and Roman Catholics 45.2. Last month the figures indicated 51.2 per cent are Protestant. The gain is due to large-scale immigration of refugees from the East.

UNITED NATIONS

ATOMS FOR PEA

ACTION ON President Eisenhower's plan for international co-operation in atomic energy development has been the most dramatic event in the United Nations Assembly this year. It is a great step for the United States to express willingness to share atomic information. For the Soviet Union to agree to co-operate is almost unbelievable.

Even the wording of some of the preamble of the UN resolution is exciting: "*Believing* that the benefits arising from the momentous discovery of atomic energy should be placed at the service of mankind, *Recognizing* the importance and the urgency of international co-operation in developing and expanding the peaceful uses of atomic energy to assist in lifting the burdens of hunger, poverty and disease, *Believing* also that all nations should co-operate in the dissemination of knowledge in the realm of nuclear technology for peaceful ends—" Then the resolution goes on to make specific provisions, inviting all member states of the United Nations to take part in a conference which is to be held no later than August.

ONE POINT which was not resolved—which the Soviet Union and India opposed—was the composition of the small steering committee which will determine the agenda for the general meeting. Soviet representatives saw that a small group would eliminate a representative from another Communist country, and they always like a backer-up. As India was one of the first countries named for the committee, their attitude seemed largely just a sample of the contrary and domineering procedures they have exhibited at various times throughout this Assembly.

However, the small committee voted. Brazil and Canada, with In augment the Big Four, seven in all, the whole question was then turned o to the Secretariat.

Mr. Hammarskjold lost no time nourishing the infant plan. He has ready sent out invitations for a prel nary meeting, early in January, and pointed a Norwegian atomic expert, Gunnar Randers, as a temporary mem of the Secretariat to serve as spe consultant.

In a statement about the function the conference, the secretary general phasized that it is particularly impo that it should yield results, not just ideas. To this end he outlined th should deal in a very specific way the social and economic impact of at power, nuclear technology, and biolo and medical applications.

All this is extremely practical. unfolds it will constitute a world ch comparable with the industrial re tion of a former century.

THE ATOMS FOR PEACE resolution also have a commemorative signific as it was the last item carried by Vishinsky. He had completed and on the new disarmament plan, which resented the first compromise resol co-sponsored by the USSR and United States.

The final difference as to who w be participating states in the ad committee was still pending whe died, so he did not join in the s unanimous vote. But the work w credited to him and the two resol will be recorded as the first genuin ample of mutual co-operation.

—ELLEN-JARDEN NC

Senator Knowland's blunt criticism U.S. policy in Asia, and the answers ven by Secretary of State Dulles and resident Eisenhower, brought into the pen a sharp conflict over foreign policy. he dispute involves more than a split in e Republican party. It is a clash of ilosophies, the outcome of which may ecide whether the world is plunged into omic war.

There have been growing demands for showdown with Red China. Loss of ce at the Geneva Conference, military feat for the west in Indochina, the pid spread of communism in southeast sia, have underscored the grim possibil- that most of Asia may go Communist. ne feeling is growing that now is the ne to stop Red expansion.

The big question is: How? A growing mber of people are talking openly out "preventive war." Behind the nes, some military leaders are saying at the U.S. would stand a better chance winning a war now than a few years m now, when Soviet Russia catches with us in nuclear weapons.

ckade: step toward war?

Knowland urged that the U.S. "get gh" with Red China by imposing a val and air blockade until the thirteen prisoned Americans are set free. Dulles l Eisenhower realized the danger of a ckade exploding into war. In spite hysteria and mounting pressure, they nted out the peril.

Dulles said that our first duty is to ex- ist peaceful means of maintaining our rights rather than resorting to warlike measures. Eisenhower added that as a nation we must be steady and refuse to be goaded into actions that would be unwise. He said that if war is ever necessary, it will be declared by Congress.

Peaceful means were taken in a hurry: sizzling notes of protest to Peiping, signing of a mutual security pact with Nationalist China, asking the United Nations to censure Red China for jailing American soldiers who should have been returned as prisoners of war under the Korea settlement.

What next?

If these measures do not succeed, what should the next step be? We may be sure that our national leaders are asking themselves that question, and searching desperately for the answer. Pressure is rising for a stiff ultimatum: free the Americans or be cut off by a blockade. But the ultimatum is worse than useless unless it can be backed up by action.

Are we ready to go it alone, against the advice of our allies? Are we prepared to take the consequences of atomic war, if a blockade should lead to that? Are we willing to set off the inferno that may level our cities and write "Finis" to our civilization?

These are days when emotional and spiritual poise is at a premium, when grave decisions must be made with a confidence born of deep humility. It would help our national leaders tremendously if they were to receive letters thanking them for their moderation and balance. It would help them still more to know that Christians are praying that they may be given wisdom and strength for the crucial choices that lie ahead.

—ROBERT E. VAN DEUSEN

Van Deusen, Washington representative he National Lutheran Council, writes a e on national news each week for The Theran.

A CHRISTMAS MEDITATION

BY HAROLD COOKE PHILLIPS

WISE MEN FOLLOW THE STAR

It's not enough to see it in the sky. Wisdc
demands that we bow in worship at the mang

THE WISE MEN in the Christmas narrative were wise in that they were learned in the lore of their time. They were probably astrologers—men who, by studying the heavens, so it was thought, could predict the events of earth. However, it is not for their alleged knowledge of the stars that we call them wise, for that knowledge has passed away. Astrology has become astronomy, as alchemy has become chemistry. "Knowledge . . . shall vanish away," said Paul. Our knowledge, too. A textbook in zoology used 50 years ago would be wholly inadequate today. Many things we thought we were dead right about a generation ago, we now know we were dead wrong about. But the three men who journeyed from the East bringing their gifts still deserve the title "wise men."

Why were they wise? For one thing, because they acted on the vision that had come to them. "We have seen His star in the East, and have come . . ." It is conceivable that others may have seen what they saw. If so, they are lost to history. Their vision paled in the light of day. It is not the light we see but the light we follow that makes us wise. The wise men followed the gleam.

THE STAR OF BETHLEHEM may be regarded as a symbol of any gleam of truth God sends to us. Peter saw a star. had been reared in a tradition which v wont to regard those of a particular r as having a unique if not exclusive m nopoly on God's love or concern. him, however, came the vision of great truth—the inherent dignity a worth of man in the sight of God gardless of race.

Paul saw a star. He saw in Chris universal figure, one who transce every particularism of race, class or tion. He acted on this truth and Ch tianity became a universal faith.

NO SKY IS EVER completely starl Even this dark world of our time its star—the promise of a world c munity. It is not easy to follow that today. It was not easy for the wise m to follow their star. They came fr afar. They confronted Herod's gov ment, one of ruthless tyranny. But t persevered. Those who seek peace pursue it may be dubbed daydream idealists. "We have always had w and we always will." But even as wise men persevered despite obsta so must we.

The tragedy of many of us is not we must have not seen his star, but we have not journeyed in its light. wise men not only saw, they follov That is one reason why they were wis

The wise men were wise because were internationally minded. One

---

Dr. Phillips is pastor of the First Baptist Church, Cleveland, Ohio.

THE VISIT OF THE MAGI, CARVED INTO GLASS

em, tradition has it, came from India, nother from Persia, the third from Chal-ea. And they journeyed across deserts a small village in what was to them foreign land. They saw something of preme worth beyond their own borders. is conceivable that they may have said, f this star does not focus its beam with-our boundaries, the thing to which it ads cannot be of much account." Their ve of country, their pride of race, might ve made them nearsighted, or might ve destroyed their capacity to be fair objective in their judgments of others. But they did not say that because they re wise men. They knew what we metimes forget—that God often re-als His truth in most unlikely places. his is God's country," we sometimes . The truth is that every country is od's country, even a so-called Iron Cur-n country.

We need the wisdom of these men today, especially we Americans. We are so "sold" on our standard of living that we tend almost unconsciously to judge other people by our materialistic measurements. So we miss the enduring values that may inhere in their culture.

Measured by our standards, would we have been greatly impressed by what the wise men saw in Bethlehem? Here was a little baby, the son not of wealthy or socially prominent people, who was cradled not in a palace but in a stable. How often do we miss significant values because they appear in such unlikely places. But these men did not. They were wise. They looked beyond the outward trappings to eternal truth. If we shared their wisdom, while we should not love our country less, would not our understanding and appreciation of other peoples increase?

THEIR INTERNATIONAL outlook is seen also in their apprehension of the universality of Christ. At the cradle of Christ they found that which transcended nationality. Did they not see in Christ, God's answer to our international conflicts?

This problem of finding that in which men can cohere is no longer academic. It is the first on the agenda. We cannot put it off. Everything seems to be saying, "Co-operate or perish."

Is Christ the link to bind nations together? Were the angels mistaken when they sang: "The glory of the Lord shall be revealed, and all flesh shall see it together"? These foreigners who came from different countries to find, as they stood about the manger, that they were no longer foreigners but brothers in a shared experience—were they mistaken or supremely wise? What are we putting between ourselves and others, that which repels, antagonizes, scares, or that which elicits trust, faith, good will?

Between Chile and Argentina on the ridge of the Andean mountains is a huge statue of the Christ: "The Christ of the Andes." Placed there as a symbol of peace, it reminds us of the spirit of understanding and good will that can and must exist between nations.

THE WISE MEN were wise because they realized the importance of worship. "We have seen His star in the East, and have come to worship him." They came not just to see him out of curiosity, to talk about him as though they were gossip mongers; they came to worship Him.

"How foolish this seems!" someone may say. "Can you imagine three men in their senses journeying days on end just to worship God? Are there not thousands of people who live across the street from churches who never take the trouble to walk across? What foolish men those three kings were!" On the co trary, in this too they were wise.

For what is the meaning of worshi It is the orienting of life Godward. is coming just as we are with our limit tions, our failures, confusions, doub fears, griefs, our sins, and turning ou selves Godward, seeking cleansing, ligh love. To do that is the deepest wisdo

The late Archbishop of Canterbu William Temple, without doubt one of t most learned men of our time, had this say about worship: "To worship is quicken the conscience by the holiness God, to gird the mind with the truth God, to purge the imagination by t beauty of God, to open the heart to t love of God, to devote the will to the pu pose of God." If worship can do th for us, as genuine worship assuredly do it is not the path of wisdom to neglect

HAVE YOU ever wondered why t Christmas story grips us so? Each ite of the story is not in and of itself so ve impressive. Shepherds in the field? Th is nothing unfamiliar about that. A b liant star in the sky—have not millio seen Halley's comet? Men on a lo journey? A baby in his crib with diantly happy parents? None of th things is so unsual.

But in the Christmas story they ha peculiar meaning for us because th were all oriented Godward, as the me of His revelation. "The angel of Lord came upon them, and the glory the Lord shone around about them." a sense all genuine worship is a revelat of God. It lifts life to a higer level. turns the light of God upon the comm place things of earth.

As George A. Buttrick has well sa "People do not live without worshi they die. They sink below themsel when they cease to worship one ab themselves." When man dethrones G

e enthrones himself. Since he recog-izes no superior being, he becomes him-elf the superior being and tries to im-ose his own perverted will upon the ·orld. This is the psychology of dictator-hip. The men who came to worship the Christ Child were wise. For worship is ne recognition of our finiteness and reaturehood. This is the highest wis-om.

THE WISE MEN understood that per-onality is the key to life's meaning. They id not come seeking gold or oil, but a erson. They were led by nature, a star,) that which transcends nature. Is it ot significant, too, that the one they sought was a child? "Where is He that is *born?*" they asked. Did they see the significance of childhood, its unpredictable possibilities? Is it just bigness and power that impress us? Do we have the discernment to see the promise in events or movements that come in swaddling clothes?

Personality is the key to life's meaning, and Christ is the key to personality. So Christmas calls us to develop the God-given possibilities within our own personalities, "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ."

HE LEGEND OF THE SILENT WORLD

/ MARTIN O. DIETRICH

Men had no reason to raise their voices in song until the birth of a child overcame the curse

MORE THAN two thousand years ago ere was a world that knew no music. elodies and harmonies had been throt-d in the hearts of people. Music was ite extinct. Voices had been smitten th the death of silence. No dulcet mel-ies echoed down the quiet valleys that between the high hills. No inspiring nds lifted from the broad acres.

Perhaps the people were too busy for se things. They were tilling, harrow-, and planting their fields. They were nning cloth and propelling ships from e port to another. They were baking cks and setting up wheels within eels. They were attending clubs and very important conferences. They were afraid of their neighbors and were kept busy beating plowshares into swords.

THE HARP had been hung on the wall. The flute lay on a dusty shelf. The bow-strings of the viol were frayed. Musicians were unemployed and composers kept bread on their tables by teaching mathematics. Instead of using their voices for song, people employed them to shout and to boast. Instead of making music, they insisted on making money.

Where once they created tuneful melodies, they now invented new and ever more clever machines. The shepherd who once gathered his flock with the luring notes of his flute, now employed watchful and efficient dogs. The music

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Dietrich is pastor of Ascension Church, der, New York.

of war gave way to the thumping of monotonous and muffled drums. Mothers no longer sang their young ones to sleep.

For music had evaporated entirely from these climes. First the people would not make music, and finally they could not. At first they refused to take time for this divine art, and ultimately they couldn't find time. It was a muted world.

Now and then a few intrepid souls would attempt to pierce or surmount this solid wall of stony silence. They tried desperately to storm the barrier of stillness. But every time they tried, they were beaten down, and their brave notes fell back from the unfriendly walls. After several such attempts, they also sank into hopeless silence. Thus the muteness of the world was now complete. Muted were its voices, as well as its hopes.

THE SAD THING was that this world was not only mute, but it was also mean. It gradually became cold and hard. The faces of men and women turned into flint and their language became rough and vicious. Those who should have been high characters developed into selfish and calculating schemers. While their voices fell into disuse, they progressed in the insidious use of their elbows. A deadly curse of unfriendliness seemed to brood over the daily walks of life. In truth it was an unhappy world.

And yet, while amazing, this might have been expected. For people who don't sing, slowly become less than people. It may well be that the creator provided for a close link between the world of song and the world inside a man.

About this time, when the blanket of stillness was heaviest, two wanderers, man and wife, were moving along one of the dusty roads of that world. Their goal was a distant, forsaken, little-known village. They had never been there before and could not announce their arrival. Although their ancestors stemm from there, the welcome accorded the was not cordial. While they were the their first little child was born.

AT ITS BIRTH THE CHILD raised voice in a long and exultant cry that rc clear into the heavens. Its echoes h came a song with many choruses, mc beautiful as it rang down the lanes the country. It was such a glorious m ody and so shockingly new in this wo that the hitherto silent choirs of the he ens caught the notes and repeated th again and again. Soon the choirs heaven were joined by the voices of the ages—the ages that had been and ages still to be. The song of the child sounded back and forth across time a space until the people at their plows a wheels and money tables were caught in its triumph and gladness. And tl opened their lips. They made music ag and heard it with their own ears.

The song of the child overcame cruel curse that had lain over the wo The spell of silence had been broken the cry of this brave child. The Bet hem song brought a new era to men their eternal souls. Selfish silence conquered by heavenly music and the frain of human souls repeating the and cry of the baby in that far-off vill

LOOKING BACK NOW, we realize this new offspring of heaven opened v the floodgates of song to the worl men. It brought a new epoch for the of wood and ore—men again fashic flutes and viols. Men and women denly learned that inside them there not only hunger but also a heart. It as if God used this child to open the and lives of a hardened race. It see as if God had summoned the chil bring to life that which was mean sing and live.

CHRISTMAS AT A JEWISH MISSION

by HARRY L. BERKEBILE

As we were still singing the strains f the hymn "O Come, O Come, Emanuel, and Ransom Captive Israel" in ur churches on the fourth Sunday in dvent, the ransom for some of captive srael had already taken place at Christ's Mission to the Jews on North Negley venue in Pittsburgh. From as far as utler, Pennsylvania, a host of men, omen and children came with grateful earts to participate in the Christmas festivities of the mission in honor of their Messiah—Jesus, the Son of God.

Among the believers gathered in hrist's Name that evening were those ho had been formerly outside the fold Christ but who now are of the household of Christian believers. For them e journey to the observance of Jesus' rthday was farther than the mileage at it took to reach the mission. For em this journey traversed from the almS of ancient Judah to the song of e angels on Bethlehem's hills proclaimg the birth of God's Son.

No matter where these believers rted from, they all had a bridge to oss—the bridge that spans the distance tween the faith of rabbinic Judaism at has a faint hope of the Messiah that ll come and the faith of the New Testaent that recognizes that he has come d will come again. For these believers Key of David had come and opened le for them their heavenly home!

The highlight of the Christmas proim in the chapel was a panel on the oject, "What Does Christmas Mean to Me?" On the panel there were four participants, each representing a different age level. Miss Nancy Hyman was the spokesman for the age group under 20; Ray Schmidt, 20 to 40; Aaron Lewis, 40 to 60; and J. A. A. Geidel, 60 to 80. Dr. D. B. Bravin, director of the mission, asked each participant the question.

The youthful member of the panel pointed out that to her, Christmas meant an opportunity for the family to get together—with Christ. The oldest spokesman of the panel thrilled the worshipers with his testimony that Jesus was the Messiah who fulfilled Old Testament prophecy.

When Dr. Bravin delivered his address at the conclusion of the program, he summarized the convictions not only of himself and the panel but also of the worshipers who were gathered for the Christmas observance. "There is no Christmas without Christ and no Christ without Calvary," he said.

Every unit of the program proclaimed the joy in the worshipers' hearts for the glorious gift of God's Son. The joy was noted in the sweet welcome of little Marcia Lewis and the dramatic reading of the Christmas story by Joseph and Larry Lewis. The joy was also evident in the sincere singing of the quartette and the soloists. It was apparent also in the music of the instrumental trio.

All the worshipers responded in exuberantly singing the carols and silently dedicating themselves in the prayers that the pastors prayed. Every part of the program was an impressive reminder that God Incarnate truly had come to ransom captive Israel.

The Rev. Mr. Berkebile is pastor of Bethany Lutheran Church, Pittsburgh.

CHRISTMAS IN TUCSON

By MARGARETHE ERDAHL SHANK

Customs from the far North lived again for the holiday in snowless, starry Arizona

As WE RIDE southeastward toward Tucson I am aware, as always, of the intrusive nature of man upon the desert, as though he were tolerated, but never embraced. Except for mistletoe clinging gray-green on the tops of live oaks in a wash, there is nothing to suggest Christmas.

Inside the car Stephen sits in the back seat surrounded by boxes of cake, cookies, and *Julekaga.* In the trunk a carton of Christmas packages rides toward its destination—Uncle Henry's tree. Within the enclosure of our car there is a kind of safe Christmas world; but outside the desert remains untouched and primeval. "Did you know," asks Stephen, who possesses no tolerance for long silences, "that Uncle Henry's house has a secret passage?"

"Really?"

"The clothes closet at the end of the living room goes right into a linen closet and the linen closet leads right into the bathroom. Did you know that, Mommie?" There is a deep sigh. "Why can't we live in an interesting old house?"

Mrs. Shank is author of the recent book Coffee Train, *a story of Norwegian settlers in North Dakota.*

IN THE LATE AFTERNOON sunshine t craggy Santa Catalina Mountains shadowed and purple; at their cr among the black-green pines lies snc Dusk, as it does in the Southwest, con with swift intrusion; the evening air c ries an increasing sharpness.

"Roll up your window," suggests husband, shivering in his topcoat. swiftly comply, but think that never it grown cold enough for me on desert, though I have made a kind amicable peace with my surroundir The coming darkness impels our eig year-old son to lean toward me for cr ture comfort. "Why didn't Aunt Gud and Uncle Sven ever marry?" he asks

"I suppose Aunt Gudrun never thou about it after Larry died," I say. "A you ought to know Uncle Sven enough by now that you realize h never be anything but a bachelor."

THE CLOUD-BANKED western sky flamed into monochromatic bands of the cirrus clouds at the zenith are tin a delicate pink. The lower canyons the Catalinas flame like coals of where the sunlight strikes, become osier in their depths. Every moun crag, turret, and slope glows like cop

ie scene has an unworldly quality—it a delight and a defiance, exciting but doubtable. By now we have rounded e hogback of the Catalinas. Below us the glittering lights of Tucson, arfed on one side by the immensity of e darkening range, on the other by the id but dimming sky.

In the white stucco house on Third venue, where the past lies captive in ery room, we are soon made warmly lcome. Chatter—intimate, incessant, d lighthearted—bridges the separation weeks and months.

AUNT TINA is in the kitchen in charge the *lutefisk* kettle. Aunt Gudrun, as vays, is everywhere. Arrived the day fore from North Dakota, Aunt Selma d Uncle Ronald carry greetings from ose we have not seen for years but re-mber as though we had parted yester-y. Uncle Henry, searching about in comfortably untidy desk for a pic-e he recently brought back from Nor-y, seems not to have changed at all. The same kind of timelessness hangs pended in the dining room where I setting Aunt Nellie's sterling beside plates. There are the same dark en walls, the white ceiling frescoed h clusters of fruit, the built-in buffet h its conglomeration of china and cry-l and knick-knacks. But Aunt Gud-n, mistress of the house since Aunt llie's death, has instituted a new kind ruling: everything is to be used, the -ling, the homespun, the crystal. Still I set the table, I feel a kind of linger-presence, for what woman ever really ves her home? The past has a way of ning into the present, and one with-the other has no meaning.

n the living room Mundy's twelve-r-old Linda and Stephen squat ab-bed beside the glittering Christmas e, studying the inscriptions upon the packages. Suddenly my brother Carl, his wife and daughter are in the doorway loaded down as all arrivals with packages.

"DO YOU KNOW," remarks Uncle Henry to Ronald, "that I had a light bulb in that ceiling fixture that burned without replacement for almost thirty years? Remarkable!" he exclaims, squinting upward at the red and gold globe.

Ronald is spared a reply. "Pooh!" interrupts Aunt Gudrun. "What is so remarkable about that? You'd think that an architect who has built a mansion up here in the foothills for an English countess would be more interested in replacing things than bragging about their age!" Mundy's pretty wife Jean, with her Irish love of human interplay, giggles indulgently, and we all laugh.

"Gudrun!" calls Aunt Tina from the busy kitchen. "Gudrun, come here and see if the *lutefisk* is ready!"

All the cooks, real and self-appointed, follow Aunt Gudrun into the kitchen. "Why ask me, Tina? You know better than I," she counters.

"Don't look at me!" exclaims my sister-in-law Hilda. "We Swedes never had *lutefisk* for Christmas."

UNCLE SVEN in the meantime has judged with time-tested prescience the arrival of mealtime, though he has failed to hear Aunt Gudrun's plea for chairs around the dining room table.

"Turn on your hearing aid!" she exclaims.

"What for?" asks Uncle Sven. "There's nothing but woman-talk out here. Peep, peep, peep all day long like a bunch of chickens."

In the meantime some of us have recruited chairs enough for the dining room table, and at last we are seated. Uncle Henry's slow *Bestemor*-like smile

surveys us all benignly; then he bows his head in prayer. All of us have brought our offerings for this traditional Christmas Eve supper; but for those of us whose memory embraces many past Christmases it is the traditional food we choose: *lutefisk* doused with melted butter, Aunt Tina's wafer-thin but moist *lefse,* fruit-filled cardamon bread.

As we eat we wonder what Dode, my redhaired sister with four children, is doing at the moment up in Dakota, and we wish that Dally, now a dean of girls, had been able to fly out from Indiana for Christmas. Aunt Selma speaks lovingly of her brood: Norman, Solveig, Signe, all with families of their own. Most of all we miss the ones we shall never see again upon this earth: gentle *Bestemor,* who proved that things of the spirit are most enduring; *Bestefar,* whose friendly satire enlivened our little Grand Prairie household; Uncle Thorvald, whose untimely death robbed Aunt Tina and us of a kindliness too rarely met with in human affairs; and Grandma Rekve, who combined Christianity with a strong, purposeful spirit.

When we have cleared the table we sit down again to eat Hilda's superb mince pie and drink the lusty coffee Aunt Gudrun has brewed in an old-fashioned ladies' aid size coffee pot. There are plates of rich cookies—*sunbakkels, kranser, fattigman,* and spritz. Overindulgence soon calls for just one more cup of coffee, and the extra cup invites reinspection of the cookies.

An hour later the table has been cleared, the dishes done—with no regard, I fear, for Aunt Nellie's sterile and unsterile drainboards. The wood has been replenished in the fireplace; its sharp-sweet mesquite and ironwood aroma brings a swift memory of desert picnics when life's promise exceeded fulfillment.

In the meantime Linda and Step have grown tense with anticipation excitement; Aunt Selma suggests have waited long enough to see wha inside the bright-ribboned packa Carl's daughter Bernice—now a uni sity student—takes tacit and lo charge of the smaller ones as L reads the inscriptions and Stephen livers the gifts about the room, stumb in his excitement like a Mercury wi lost sandal. Aunt Tina's eyes—sudd misted—stare into the crackling fire a look that seems to remember that it was her fragrant and hospitable h in which family Christmas tradit found exercise. I glance at all of the these beloved older ones—bound gether by deep affection, need, and t tion; and the adult who was not too ago a child finds a kind of rejuvena within these walls, where an old h painted wassail bowl stands upon library table beside a family Bible.

The fire wanes, the little ones y In the meantime Aunt Gudrun worked magic with the dining room t and rich coffee fragrance fills the ro As I pick up my coffee cup, Aunt run's slender arm encircles my "It's so nice having you here," she I reply in kind, but words are e vehicles for emotion.

One by one they take their leave, to meet again in the morning. I stand out on the front porch for a moment. As the cirrus clouds had presaged, a wind has risen, blowing in skittish wisps down Third Avenue; the sky is clear, and the no-close stars gleam like yellow lamps. This moment of beauty seems to unite past and present in my mind with a startling clarity. It seems a short while ago that I walked across the starlit crusty snow with my arm in *Bestemor's*, feeling with intense, childish purity the holiness of Christmas Eve.

The door behind me opens. "Come in, dear!" calls Aunt Gudrun. "We all need our rest, and tomorrow is going to be another fine day."

WE HAVE A FAMILY CANDLELIGHT SERVICE

by ELAINE ANDERSON

THE PATTER OF SMALL FEET came racing down the stairs. Emerging from the stairway are two small pajama-clad boys with eagerness shining from their faces. It is just before bedtime on Christmas Eve and we are about to start our own private candlelight service.

Stockings are hung from the fireplace, and then temporarily forgotten for more important things. Three-year-old Mark and seven-year-old Melvin, along with Daddy and I gather around the colorfully lighted Christmas tree. The beauty of the tree with the angel on top and the small manger scene nearby inspire us to song. We take turns choosing favorite Christmas carols, and sing all that we can remember. Even little Mark chimes in with "Away In a Manger" and "Silent Night."

SOON WE FOCUS our complete attention on the manger scene while I read the story of our Saviour's birth from the Gospel of Luke. Then Daddy retells the story in such a way that even little Mark can understand. Afterwards we all kneel and each in turn says his own Christmas prayer. Melvin prays earnestly and from the heart. Mark, after imitating his brother's "Thank you for all the wonderful things you've given us" tells Jesus all about that important train that he is expecting to receive in the morning!

After we arise each boy is given a small candle which I have lighted from a large candle alongside of the manger scene. Daddy tells the boys that Jesus is the light of the world and that we want Jesus to light our daily lives as these candles are lighting our paths to bed.

Daddy and I each light a candle and the four of us solemnly march upstairs to the boys' room while soft Christmas music comes from the record player. In their room the candles are blown out and the children are tucked into bed. Their last waking thought is about the baby Jesus who came to earth on the Christmas Eve so many years ago.

Old Legends, Quaint Customs, Still Live

Many stories that have grown up over the centuri still influence some of our Christmas customs tod

PEOPLE WHO COLLECT STAMPS are fond of relating that every stamp has some history or tradition behind it. And so it is with china, coins, old silver and other equally interesting collections.

But ask Wrightson Christopher, a Christmas-legend collector for many years, and his eyes will light up with the true collector's joy in telling of his prized possessions. "The roots of Christmas customs go very far into the folklore of the Scandinavians, the Europeans, the Romans, even into Druid times. Christmas legends we know today often come down so far their origin is lost in antiquity. Later legends are closely allied to the religious basis of this day."

"TAKE THE WORD 'Yule' itself . . . this word originated with the ancient northern peoples who thought of the sun as a wheel revolving around the earth and which reached its solstice in the winter. This cycle of the sun was known to them as the *Hweol*."

Peering into the ancient history of the Druids, Christopher learned that the priests among this ancient people were among the first to celebrate the Yule period by burning a log which they blessed with much ceremony. Every year a brand was saved to rekindle the new fire.

Among other Europeans, the Romans were the first to celebrate the solstice in a pagan ceremony consisting of a procession and the lighting of candles. Later the Christians merged this ceremony into the festivity commemorating the birth of Christ. And, as it happens, this was later merged in other parts of Europe with the winter solstice festivities.

THE TRADITIONS of Christmas a many. Some can be traced, but most a lost in the dim recesses of history. T story of St. Nicholas, patron saint children, is one rooted in fact. A m named Nicholas was born in Asia Min back in the ninth or tenth century, t son of a wealthy bishop and a charitab mother. When his parents died, Nichol gave away everything his parents l him. After his death he was named the patron saint of children whom particularly loved.

"I am often asked," notes Mr. Chr topher, "whether homes all over t world have Christmas trees. The answ is no. It is the Christmas crib which more widely known as a symbol. It is t *creche* in France, the *Nacimiento* Spain, and the *Krippe* in Germany. many European countries the crib is c ried through the streets by groups singing children and is a feature in ma homes during the Christmas holidays ju as the tree is in the Northern Europe countries and here."

PORING OVER WORKS of ancient h torians, Christopher found that the fi mention of gifts at this season was t result of the custom instituted by Rom emperors who "invited" their subjects make gifts to the monarch at this seas It was less a religious celebration a more a means of obtaining these emo ments for themselves. But it is a custo we have taken over in a completely d ferent spirit today, remembering Go gift to men.

It is interesting that Santa Claus is r widely known around the world as a gi

ringer. Mostly, it is the Wise Men who rrive bearing gifts, especially in Eastern nd Southern Europe. In Hungary the ifts come from the angels, in Poland rom the stars. In Greece, St. Basil is the ift-bestowing patron saint, while in Den-ıark it is an elf—Jule-nissen.

Among the ancient legends of Christ-ıas is that of the Christmas candle. It lls of a shoemaker who lived in a cot-ge on the edge of a village. Although a ɔor man, he placed a candle in the win-ɔw each night to guide travelers. espite wars and hardships and illness s light never wavered. This inspired e villagers and at the Christmas season arly every villager placed a candle in s window. The custom grew and be-me universal.

Another undying tale concerns the ıristmas rose. A little shepherdess ıtching from afar wept because she d no gifts to offer the Christ Child. s her tears fell to the ground, flowers rang up. These the child gathered and stened to bring to the infant Jesus to d to the gifts of gold, frankincense and yrrh brought by the Wise Men.

An interesting German legend ex-ains the origin of the pine cone, widely ed at Christmas time. It tells of a poor ɔman climbing a mountain to pick up ıe cones for fuel. She was approached an elf who told her to "take only the nes under this tree." The woman picked up the cones indicated and when she arrived home she found that they had all turned to pure silver. Thus came about the silvered or gilded pine cone which we often use for decorations.

A feature of the Mexican Christmas celebration is the unique Pinata, fragile earthenware painted with a doll's face, a bullfighter or some other figure. Children are blindfolded and given sticks. When the jar is shattered a shower of gifts, fruits, and sweets tumbles out.

The Bohemians have a tradition that if a girl cuts a hole in the ice at midnight on Christmas Eve she will see her future husband. Thus, as midnight approaches on the Holy Day, you will see girls with little hatchets wandering out to nearby lakes and frozen brooks, anxious to see the face of their lover-to-be.

Japanese Christmas cards often bear the symbol of a stork, a Japanese way of saying "I hope you live to one thousand years," which is believed to be the life cycle of the stork. In northern Europe the stork is regarded as a symbol of the Advent season, or of the Annunciation, possibly because of its fabled association with birth.

Holly has also become a symbol of Christmas because of its association with an event in the life of Christ. The blood-red berries and the thorned leaves are a reminder of the Passion.

One legend has it that when Christ was born all the trees burst into blossom and bore fruit. Birds sang and the forest was transformed into a magic garden. There was the sound of bells in the night air and a multitude of angels singing. This idea of sudden growth also is connected with the previously mentioned story of the Christmas rose.

Christmas bells figure in another legend. In the town of Lochen, Holland, there once hung in the church tower two

bells with a clear tone unforgettable to those who heard them. However, these bells had never been consecrated and so one night—so the story goes—they disappeared from the church tower. At midnight on the Eve of Christmas, the familiar bell tones were heard throughout the town. Though the bells were never again seen, their chimes continued to resound over the town each Chris mas at midnight!

Mr. Christopher collects these Chris mas legends as more than a mere hobb since he's general manager of Rust Cra greeting card publishers. However, I finds in them some of the warm an friendly spirit connected with the happ season of Jesus' birth.

I Made My Christmas List

By RUTH ROWE

Little Emily's long list stretched on and on, but it reminde her mother that some things were worth asking f

IT'S TIME TO MAKE Christmas lists. Perhaps you already have yours made.

My child's list is headed, "I want." Mine is headed, "I must give." I decide to whom I will be giving gifts and what I think would be appropriate. That way I don't shop blindly and have a more satisfied feeling when my gifts are ready for Christmas morning.

But this year something brought to my mind that I also have a list headed, "I want." It isn't nearly as long as Emily's and it doesn't depend on Santa to be fulfilled.

AFTER CHURCH and Sunday dinner, while I was washing dishes, Emily's daddy asked her what she wanted Santa to bring her. He didn't take into account that she had spent hours making up lists. Her answer was immediate and completely overwhelmed prospective "Santa." "A walking doll, and a Bonnie Braids doll, and . . ."

"What's that?" asked Daddy.

"You know the one in this catalog." She answered rather impatiently. "A I want a boy and girl doll, those twins a blanket—" here daddy interrupt again.

"Emily, you already have half a doz dolls and I'm sure Santa will only ha one for you, so what else would y like?"

Here daddy made a mistake. He shou have stayed on dolls. Quite airily s said, "I want a tractor like Georgie's, car like Leroy's, a bicycle with those tw back wheels—"

"You have a tricycle now," he inte posed.

"No, not a tricycle. A bicycle! It h two back wheels that help to make it st up better." Here again the catalog w brought out to show daddy, who does seem to know much about what a lit girl wants.

"What happened to that phonogra Santa didn't deliver last year? Don't y want one this year?"

"Yes, I want a phonograph and electric train."

By this time I had joined the discus-
on. "Electric trains are for boys. You're
little girl and you're not old enough
r one, anyway."
Daddy and I both were laughing at the
possible list one little girl could dream
. So for fun I said, "And what do you
nt for Christmas, Daddy?"
"Oh," said daddy with a grin, "I want
new gun, a television set, a new car, a
me of our own . . ."
Now Emily had gotten the implica-
n and she was laughing. I returned
my dishwashing with the warm feel-
g that we were a family, and although
one had asked me what I wanted for
ristmas, I had suddenly formed my "I
nt" list.
I wanted us to be just like we were
w—a happy family, together! I wanted
to be sharing another spirit of Christ-
s. Because no matter how few gifts,
how great an amount, one receives or
es, you have to have the spirit of
ristmas to enjoy them.

We are teaching our child that Christmas is, first of all, Jesus' birthday. I was reminded of this in my Brownie meeting today. We celebrate the children's birthdays each month. I was asking if anyone had a birthday in December, when one Brownie spoke up and said that Jesus had a birthday in December. So we are going to plan our party for this month around his birthday.

No one can see fall turn into winter, can decorate the house for the holiday season, bake fruit cake, send cards, and wrap surprise gifts, without feeling the spirit of Christmas. But when you hear once again the story of God's great gift to man, the spirit starts to enter your heart and glow there. This is my last "want." It's that the spirit of Christmas would stay and brighten our lives. Perhaps if this were all each of us wanted, and we wanted it badly enough, we could experience this feeling of fellowship all year round.

Happy Tears

Silently the lights went out in the nave of the beautifully decorated church, as the strains of "Silent Night, Holy Night," were played by the organist. Only the star above the manger scene and the light playing on the altar cross remained as the congregation joined in singing the Christmas hymn. We were caught up to Heaven with the glorious mystery of the Christmas miracle, and for the first stanza, I found myself unable to sing.

Then it was that I became conscious again of my young neighbor whom I had greeted before the service began. She was crying. "A young bride, spending her first Christmas with her husband's family. She's homesick," I thought, as I watched the tears roll slowly down her cheeks.

Her husband noticed them just then, and whispered to her as he covered her hand with his, "Darling, you're unhappy."

She lifted her face to his, blinking away the tears, and smiled, "No, I'm not crying, dear. It's just my cup running over."

—ELIZABETH H. BAGGER

CHILDHOOD CHRISTMAS ISN'T FORGOTTEN

By BETTY LAWRENCE

Norway's Yule customs are faithfully carried by a family in a western Pennsylvania commun

SOME FOLKS LIKE pink satin Santa Clauses and aluminum foil angels. They like Christmas to be modern as tomorrow.

Not so the Finn Longford family of Saegerstown, Pennsylvania. Their Christmas, as far as it is humanly possible to make it, is still the Norwegian Christmas of Ruth's and Finn's childhood. They lived then at the Naval Station seven miles from Oslo. Only the geographic setting and the church services are changed.

Each year people from miles around come to stand, holding hands, in a circle around the tall evergreen placed just off-center in the Longford's beautiful living room. They sing carols.

YOU HAVE TO. You have no choice—because in Norway, as soon as your wraps were taken care of, you gathered with the family around the tree, holding hands, singing "Silent Night" and "O Christmas Tree." You did this same thing in every house you visited, bar none!

Later, in this Saegerstown-Norwegian Christmas, you will sit around the Longford's massive fireplace, made by Finn, which burns five-foot logs. You will eat Norwegian cookies and drink thick, hot chocolate.

Thirteen-year-old Karen, named after a line of Karens 250 years long, will model an authentic Norwegian costume of hand-woven wool, embroidered by Karen's Norwegian aunt. A matching embroidered purse hangs from the waist. A lovely snug cap is enchanting Karen's blond hair. Hammered sil and gold jewelry, replicas of Norweg museum pieces, adorn her throat breast. Karen wears this briefly for because in Norway, too, these lovely c tumes are worn only at festive times for short periods. They are far too pensive to risk loss or damage.

The Longfords are surely not weal Yet in family life they certainly are because they have combined a preci American citizenship with a treasu European heritage.

"It's nice to have a D.A.R. fa background," says Ruth, "but oh, d Never to have known a Norweg Christmas!" And so Finn and Ruth p vide that old-world Christmas for t American-born children, their friends for strangers—because at the Longfo at Christmas time, strangers, too, c to celebrate the Christ Child's birth people who have forgotten how bea ful Christmas really is.

CHRISTMAS IN NORWAY is purely a ligious holiday. Never for an instant you forget why you celebrate.

Celebrations take thought and pre ration; one just doesn't go into a t on the 24th of December, make m on the 25th, then be thankful its all for another year on the 26th.

Early in the fall Ruth begins to th ahead. She sees that the children h new clothes to wear at the Christ church service. In Oslo that would b five o'clock on Christmas Eve—the

dren's special service. At eight o'clock nly the grown-ups and school children vill attend church. Each member of the amily must be attired in new clothes. t shows the Christ Child that you were hinking of this visit and you got your-elf specially ready for him.

Along about Dec. 1, Ruth and Karen lean their large old house from attic to ellar, spick and spotless clean. This is ar more important than spring house-leaning because it is for Christmas. Vhen kitchen curtains or colorful rag ugs wear out, they are always replaced t this season.

From the 10th on the house begins to nell of cookies—*Peppernotter, Krun-ater, Gode rod.* Fru Henriette Schon-erg Erken's *Stor Kokebok* (Big Cook-ook) lies open for days on end. Ruth nakes *Hjortetakk* which are very much ke our own doughnuts except that they eep indefinitely. One cookie is called *attigmann,* facetiously interpreted "Poor lan's Cookie" because one making re-uires fifteen egg yolks and one quart of eavy cream. They are rolled paper thin, prinkled with cardamon seeds, cooked lard. Ruth fills fifty-pound lard cans ith ten to fifteen kinds of cookies!

When the Christ Child came on earth, o one was ready for him. When the ople of Norway assemble to celebrate s birthday, hospitality is the keynote.

In Saegerstown, the Lutheran Christ-as service is held on the Sunday before hristmas, allowing the real holiday free family worship. In Norway, this was lled "Dirty Sunday," because no gar-nts and no bedclothes were changed to an ones. This changing was saved for ttle" Christmas, the 23rd of Decem-r. And now, at last, everything is ready r the actual celebration.

The tree stands ceiling high, trimmed d ready to be gathered 'round. Out-side the windows, sheafs of grain are hung from the nearest trees. The Christ Child wouldn't approve all this festivity in his name should his lovely singing birds be forgotten.

At the cemetery, fresh wreaths are already placed in memory of the loved dead. Alongside lies a sheaf of grain because the dead, too, had always taken care of God's wildlife.

In Saegerstown there is no Christmas Eve service, as in Oslo, so the Longford's have the reading of the Christmas story by Finn. Then the elaborate Christmas dinner. Only the family is "at home" on Christmas Eve. They sit around the tree, sing, open their presents, read their Christmas letters from Norway.

In Norway, no one visits on Christmas Day for that is family day, also. But things change on the 26th! Parties commence, and what parties! The church has a party for the children. Santa brings nuts, raisins, oranges and candy for all. The pastor reads the Christmas story from the Bible. Never for one moment will the reason for all this be forgotten. At each and every party the highlight will be the reading about Jesus' birth.

Christmas is everywhere, in the stores, on the radio, on TV. But at the Longfords, as in church, one hears why it is Christmas!

What Are We Celebrating?

By JEANNE MEYER

By thinking only of gifts and food, many peopl miss the real meaning of the Christmas festiv

"CHRISTMAS CARDS ALL SOLD OUT! (ONLY RELIGIOUS CARDS LEFT!)"

This sign actually appeared in a local downtown department store window a few days before Christmas last year!

The other day I dropped in at our neighborhood variety store to purchase a box of Christmas cards. After looking over the counter display, I asked the clerk, "Do you have any Christmas cards with Scripture verses?"

The grey-haired clerk started checking through the merchandise and finally declared, "No, I guess we don't have any. You know, so many people don't care for those religious cards!"

She shrugged her shoulders and walked away, and I stared after her. Then I slowly turned and left the store.

"Just why do we celebrate Christmas?" I mumbled to myself. And suddenly I remembered one day nearly ten years ago . . .

I WAS TEACHING the primary class in a public school back East. The Christmas holidays were approaching. One afternoon I asked my class, "Those of you who know why we celebrate Christmas, please raise your hands."

About ten hands shot up fast! One by one, I discovered that to them Christmas meant a visit from Old Saint Nick, with a pack of toys on his shoulder, a gaily decorated tree . . . and a wonderful Christmas dinner with relatives.

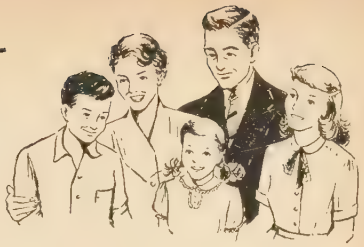
"But who was born at Christmas?" I inquired. Not one hand went up. Not one of my thirty-three children—all first or second graders—could tell me!

As I slowly explained about the birth day of Jesus . . . his humble birth in lowly manger bed . . . of the glorio news the angels sang on that starry nigh so long ago . . . their eyes opened wid and we sang together, "Silent Night."

Then and there, I silently vowed th if ever I had a child, he would be taug the true meaning of Christmas . . . rig from the time he could walk and talk!

TIME HAS PASSED. I am now livi 2,000 miles away from that red bri schoolhouse. My husband and I ha been blessed with a child—an adorab brown-eyed, lively little son, now fo years old.

Tonight he was asking when we going to set up the manger scene on mantel. He knows that soon it will Jesus' birthday. He can tell the lov story, in his sweet childish manner, the bright, shining star, the angels, shepherds, the wise men, Mary, Jose and the tiny, blessed Babe of Bethleh He understands the reason—"beca God so loved the world that He gave only begotten Son . . ."



BOTH KINDS

SUSIE COULD hardly wait for me to take y rolling pin from the flattened sheet dough. "This one," she announced, r eyes and feet dancing to some rhythm her own, "is going to be all stars."

"Not all stars," protested Pete. "We ly have one star cutter."

"And I'm going to use it and make all rs."

I waited to see what Pete would say to it. A few years ago, I'd have leaped with some remark about, "Oh, no, sie. We work *together!*" which would e sounded fine to an adult but would e meant to Susie that I was taking s with Pete. She would probably have lized that my voice was the deciding and we'd have had peace—tem-arily.

Now Pete smiled. "All right. You do one all stars. I'll do the next all s."

SUSIE STARTED happily marking out cookies, then she said, "You might well put a few bells on this. It makes awful lot of stars."

"Ow!" Karen hastily slid a sheet of kies back into the oven. "This pan is ot it burns right through the holder. me another one, Suze."

Susie flew to help. I spread more pa- on the counter to receive the new ful. "Time to start packing the cool in tins, I guess. Soon we'll be ing in cookies if we don't watch out."

"When are you going to start the Swed- nes we had last year?" asked Karen.

As a matter of fact, I was going to skip those. The way our family gulps them down, we'd better stick to these simple ones."

"Oh, but they were so good! And it's nice having Swedish recipes and German ones at Christmas. You know, for Christmas around the world."

"You like the idea of the cookies as much as the cookies themselves?"

"Well, I don't," declared Pete. "I like them to eat. And plenty of them!"

"Boys!" sniffed Karen. "You wouldn't even care whether we set the table or not, just so we piled up the food."

Susie put in her bid for attention. "Just don't make the kind that hurt my teeth. Those fat white ones were awful."

"THEN DON'T eat those. But I think we should have an international cookie tray when company comes. Maybe there would be fewer wars if we all ate the same things and liked the things other people do at Christmas. We talked about that in Intermediate Luther League the other night. Funny how narrow-minded some kids are."

"This pan is ready for the oven. So you think some of your friends are narrow-minded?"

"You'd think they'd been brought up in the backwoods or somewhere. They think Christmas should be all for themselves. They're willing to pack a basket for someone in their own neighborhood, but no one right around here needs one. So some of us said bring the money and give it to Lutheran World Relief or CARE or one of the missionaries. Then they

began to kick about how many things they had to use their allowances for at Christmas. You'd think the world began at the Atlantic and ended at the Pacific. I got real mad and told them off, but they're just too selfish to listen."

"Don't blame them too much. There are a lot of older people who should know more about the world who aren't able to see much farther. I was downright shocked the other day to hear of some women who would actually like to see the end of the United Nations."

"It takes all kinds," said Pete, obviously bored and using one of Dan's favorite ways to put an end to a profitless discussion. I laughed and gave him a little hug. "You're so right. It does take all kinds, but if we all keep Christmas in our hearts, perhaps there won't be quite so many varieties. It's getting late, so suppose we finish the cookies we have started. We can bake the rest tomorrow."

WHEN THE LAST TRAY went into the oven, Susie and Pete wanted to run off for one of their favorite programs. "Go ahead," said Karen. "There isn't enough for all of us to do anyhow." I was beginning to feel the millenium had arrived without my being aware of it. Perhaps the joy of Christmas was really seeping into our hearts.

Dan called to say that if we could hold dinner for fifteen minutes, he'd be there to eat with us. Since it was the first time in a week, the children were overjoyed. "He hasn't even seen us light the fourth candle," said Susie.

Karen gave me a very grown-up look of amusement. Yet I'm sure she'd be quick to complain if we omitted lighting the Advent candles. She loves ceremony and wants everything done in proper form.

While I put the finishing touches on our supper, she perched on the kitch step-stool. "Did you really mean that about there being some grown-up lad who would like to see the United Natio break up?"

"Unfortunately, yes."

"But we've been studying all about in school and I don't see why anyo would feel like that."

"Have you noticed how differer Susie plays now from the way she u to? Look what happened with the coo cutter—she and Pete take turns qu well. If her friends are playing dc each child has a certain role to play mother or father or big sister. But little children play alone even when t are in the same room. Each child his own toys and looks enviously at child who has something he wants. more he can get the better. They d know how to work together."

"BUT THESE are grown-ups you're t ing about, aren't they?"

"All people who are grown-up ph ically aren't grown-up emotionally. T still feel as little tots do—mine, m mine, not realizing that co-operatior the only way to peace and happine

"All the Christmas carols are ful peace on earth. You'd think they'd he

"I'm sadly afraid they don't th about what they hear. They only fe like selfish, frightened children."

"But they won't get anywhere, they?" Her tone was so anxious I reassurance in my smile. "Of course They are only a tiny minority in a co try that has millions of sensible pec The kind of peace we sing about in carols is the sort we can have even in midst of war. It's Christ in our he Just the same, I hope you'll take in ev thing you can learn about the other Because we want that too, don't we, Soberface?"

ersonal Problem Clinic

oneness

QUESTION: I am a widow of 48, with a
and a daughter. Tom is married and
s in a nearby town. Florence is going
h a dental student at the local university.
is a fine chap, but his home is in Eng-
d and he intends to return to his native
ntry. He and Florence are talking about
rriage when he graduates. If that should
pen, they would settle in England. That
sibility worries me a great deal. Flor-
e is my only daughter. I wish she were
rrying a man from this country. I know
all feel very much alone. Only rarely
we see one another—if ever. What can
other do?

REPLY: Life is full of contingencies. As
ur children mature, we face the possi-
ility that they may live and work on the
ther side of the earth. We have no right
attempt to restrain them. They have
find their opportunities and measure
to them in the best possible way.

You may, of course, talk the whole
atter over with Florence and get the
hole situation before her, but don't
ake any emotional appeal. Let her see
e facts as they are and reach her own
nclusion. Remember that she has her
e to live and her own decisions to make.

It is possible that you may visit back
d forth more than you can now en-
ion. Travel time is now reduced vir-
ally to nil. Of course, there is a financial
m to which one must accommodate
nself. Many families do not get to-
her any more frequently than if they
re separated by oceans or continents,
n though they live only a few hundred
les apart.

Your son lives within easy reach, and
t is a big advantage. You can have
limited communication with Florence
air mail. You could occasionally in-
ge in the luxury of the trans-Atlantic
phone. All the substitutes for face-to-
e fellowship are available, and will
ve valuable.

Furthermore, at your age romance is still a possibility. Remarriage may prove the best solution to your problem. But if you desire such a course, be ready to go halfway—or more—to help bring it about.

Disorderly home

QUESTION: My mother is wonderful to me and to the younger children. But I am sorry to say that as a housekeeper she is careless. As a child I took everything for granted. Everything seemed all right until I got into junior high and started going to other girls' homes and staying overnight. I noticed a great difference.

Most of the mothers keep their houses in order and clean. Our home is clean enough, but it is disorderly. Mother, Dad, and my brothers throw things around any way, and rarely do they pick anything up or put it in place. This matter concerns me for the sake of the family, but I am also embarrassed to bring a boy friend home.

REPLY: Your observations indicate that your critical faculty has been awakened, that you are maturing and desire better ideals of home life. That is good.

You could launch into a critical talk with your mother, but you will probably accomplish more, and without offense, if you arrange to take your mother with you into various homes where you are acquainted and introduce her. Make no direct criticisms of your home, but let the calls open the way to discussion.

Mention some of the most desirable conditions and things. Raise questions as to whether a few different things couldn't be undertaken. Avoid hurting your mother's feelings, but commend her for the good things she does. Get started on one or more changes, and be ready to do considerable work yourself. A few home magazines, conspicuously placed, may arouse curiosity and discussion, and lead to some improvement in the situation.

—EARL S. RUDISILL

BOOKS

Bonhoeffer Translation

Life Together. By Dietrich Bonhoeffer. Translated by John W. Doberstein. Harper. 122 pa $1.75.

"When Christ calls a man, he bids him come and die," said Bonhoeffer to twenty-f young pastors with whom he shared a common life in emergency-built houses in Nazi G many. Because he died at the hands of Gestapo henchmen for what he believed and s his words carry weight.

Like the Christian's sanctification, Christian community (life together) is a gift of G Man cannot "make" it. The Christian ought not nervously feel his spiritual pulse and constantly take his temperature to sample his "Christian growth." In receiving life together as God's gift he will not confuse Christian brotherhood with some wishful idea of religious fellowship. Christian brotherhood is real, not ideal. A Christian community is made up of imperfect men and women. They confess that they are sinners to God and to each other. Here Bonhoeffer comes close to saying that the assurance of forgiveness becomes fully certain to me only when it is spoken by a brother in the name of God.

Thus Christian brothers are knit together through forgiveness in Jesus Christ. He "stands between the lover and the others he loves." His presence is mediated through the Scriptures as God's revealing Word. In using the Scriptures the reader should not identify himself with the person who is speaking in the Bible. Rather it is something like reading to others the letter of a friend.

The authority for life together is outside of us. The desire for "episcopal figures," "priestly men," "authoritative personalities," is a hankering for false authority. "The church does not need brilliant personalities but faithful servants of Jesus and the brethren."

With complete confidence in the guidance of the Word of the Good Shepherd and through a life of mutual confession and forgiveness among brothers, the day of the Lord's Supper is an occasion of joy for the Christian community. "The fellowship of the Lord's Supper is the superlative fulfillment of Christian fellowship."

On reading this book we may feel t Bonhoeffer has not said enough concern confession. His views on the ministry the Word could be more complete. should have said more on the fulfillment Christian community in the holy comm ion. But he did not have the chance. lips were closed by the firing squad. spirit lives on in a translation skillfully d in this little book. H. T. LEHMAN

Philadelphia

Prayer Can Prevail

The Practice of Prayer. By Albert D. Bel Harper. 96 pages. $1.50.

For the most of us in matters of f Pascal's axiom avails, "The heart has sons which the reason doth not know." the Christian the higher experiences c defy analysis and explanation, and are dependent of them.

In this thoughtful little book the losophical approach to prayer is not ch stressed, nor the scientific aspects. Ra the sense of the immediate Presence the satisfaction and enrichment to be rived are emphasized.

The author warns against the peri overbusyness, of losing one's soul to stream of things and events. He impr the life-giving changes and thorough t formation effected by the infilling of C spirit.

Mental balance, poise and stability d through an "open way" from the po of our intellect to the wealth of God's dom. The disturbed sleep of our time

s depressed spirit find a counteragent in rustful and believing prayer. Real com-nunion with him who is Truth removes alsehood and insincerity from the soul. entecost proves that a man invested with God's spirit begins to be his best, his real elf.

Prayer works like helpful emotional re-ults. "To come with a spirit of unforgive-ess to a God who delights in mercy is nanifestly impossible." Courage to meet ne difficulties of life and hope and assur-nce of the outcome of life spring from ne practice of appeal to God and his un-iling response.

Likewise prayer has a tonic effect on the ill. Prayer is oneness with him who is ernally alive, who has a program and a ission for every life, whose will is to be one on earth as it is in heaven.

A sample outline for effective use of ne's praying time embraces five minutes r an act of approach to God, remember-g how Jesus portrays him and contem-ating his perfect good will. Then ten inutes for petition, touching, a) one's aracter and, b) one's circumstances. An-her ten minutes are proposed for inter-ssion in behalf of, a) one's kindred and ends, b) the church and its agencies and, the world in its sin and sorrow. A con-ding five minutes may embody an act of aise and thanksgiving for the mercies of e past, the blessings of the present, and promise of the future.

This little book will make a most appro-ate gift for Christmas, Lent, or Easter.

Orlando, Fla. WILLIAM C. SCHAEFFER

e Isn't Logical

o You Understand the Bible? By J. Carter im. Westminster Press. $2.50. 173 pages.

The logic of the Bible versus the illogic our human categories runs like a golden ead throughout this book. The author s up illogic as a group of clay pigeons, proceeds to shoot them down.

One of these is the littleness of our hu-n reasoning, proving that the Bible has a c of its own. It treats of "aspects of g that give the words 'logic' and 'logical' a connotation not known by the man of the world." Another clay pigeon is language that is not logical. The chapter on "Doing the Truth" is superb. The author's vehement sense of urgency is exhilarating, terminating in a "Christian opportunism."

A red carpet is laid, on which we may walk to the secret of the Bible's philosophy, which is poetic feeling. The analysis of paradox and contrast is a must. The author eloquently explodes the fallacy of the distinction between the physical and the metaphysical. "They (the Hebrews) made no distinction between the natural and the spiritual. God was everywhere and immediately present." Mathematical proof is dealt with in a summary manner, as well as any formulas for proving human affection. "How much less can we expect algebra to compass God's love!"

The author outreaches democracy, fine as it may be, in the fact that our human equality arises out of what God in Christ did for us. He explains that our human selfishness precludes God doing anything more, "whereas the gifts of his grace are not conditioned by our deserving, and our responsiveness is not the measure of his generosity." He disposes of "consistency" with despatch, and makes short shrift of purely military might. "It becomes increasingly clear when we contemplate life's finest realities that we can be strong only when we love." The book is eloquently summed up in the words "life always exceeds logic."

Johnstown, N. Y. WILMER M. ZUEHLKE

Anthology on Prayer

The Path of Prayer. Compiled by Osborne T. Miller. Harper. 160 pages. $2.

An English layman has compiled this book of excerpts from statements about prayer and praying, many from modern sources. Along with Thomas Aquinas and Luther, one finds Peale, Fosdick, and Emmet Fox. The book follows a definite pattern with the result that it is not as disjointed as many anthologies, but provides a general outline of the purpose and practice of prayer. A. P. S.

OVERSEAS

FINLAND: Helsinki. Dec. 1. — DEBATE about the significance of the Evanston assembly of the World Council of Churches has been vigorous in the Church of Finland this fall. Many conferences and pastoral groups have discussed the reports brought home by Finnish churchmen who attended the assembly.

"The period of theological isolation is over," said Prof. Aimo T. Nikolainen (who has been elected dean of the theological faculty of the University of Helsinki, succeeding Prof. Osmo Tiilila). Now that the world is getting smaller, he said, any world problem becomes a challenge to all Christians everywhere. At Evanston the churches were able to exchange experiences across the church boundaries, while still being loyal to their own confessions of faith. The difficult theme of the assembly—"Christ, the Hope of the World"—brought the churches nearer to each other.

Sharp criticism of the World Council came from the fundamentalist leader, Dr. Uuras Saarnivaara, who has returned to Finland after service as a professor in the Suomi Synod in the United States. The ecumenical movement, he said, was born among the liberal theologians. The Rev. Werner J. Aurola prophesied that the World Council will fall as the League of Nations failed. He said the council seeks to become a superchurch. The Rev. Seppo A. Teinonen said that such accusations are nonsense, based on ignorance.

THE EVANSTON assembly meant three things, said Dr. Mikko Juva, professor of church history at Helsinki University. It showed that 1) the Christian churches take seriously the word of the Nicene Creed regarding "one holy Catholic and Apostolic Church." In this sense, Evanston was a testimony of faith. 2) Evanston led us to a confession of our limitations and our possibilities. A meeting with churches with which we do not have full fellowship leads us as a church to a confession of our sins. 3) The assembly opened the way for every church to learn from other churches. Th church which is most willing to learn fro others is also the church which derives th greatest benefit from the assembly.

DR. KYOSHI HIRAI of the Lutheran Th ological Seminary in Tokyo has visited Fi land this fall, following his attendance the United Lutheran Church convention Toronto in October. The Lutheran Eva gelical Society of Finland has done m sionary work in Japan since 1900. Co tinued missionary effort in Japan is esse tial at present, said Dr. Hirai. The life the Japanese churches depends on the m sionary work.

Bishop Martti Simojoki of Mikkeli h been visiting the Ovambo Church in Sou West Africa, where the Finnish Missiona Society has worked since 1870. This v the first visit of a Finnish bishop to t field. The society has proposed to the ficials of South West Africa that this chu be granted self-government, but no re has been received.

The church has 79,366 members and native pastors. There are 70 Finnish m sionaries on the field. The society has hospitals and 12 clinics, where 88,377 tients were treated in 1953. Missiona from Finland are also working in Okava (South West Africa), in Tanganyika, Isr Hong Kong, and Japan. There are 147 m sionaries of the Finnish Missionary Cou now in active service overseas.

A DELEGATION of Finnish students turned home recently after a good will v to Russia. "Especially splendid," said Patrik Lilius, leader of the delegation, "" the closing dinner provided by the pr dent of the University of Leningrad. At table everybody had eight glasses in fr of him. First were taken five vodkas, t red and white wine, champagne, two gla of cognac, and then cognac again."

The Church of Finland has three pas who minister to deaf-mutes. Each has of 200 Lutheran congregations in which visits the deaf. Salaries of the pastors paid by the state.

—INFORMATION SERVIC

VA SCOTIA

artmouth Congregation edicates New Church

By DOUGLAS A. CONRAD

HALIFAX—A big day in the life of mem-rs of the Church of our Saviour in Dart-uth was Oct. 24, when their new church s dedicated. Less than three years after congregation was organized, they have uilding of their own. Dr. C. H. Whit-er, president of the Nova Scotia Synod, formed the act of dedication and ached at the morning service.

The Rev. L. G. Bald, a member of the mmittee on American Missions of the od, was the preacher at an afternoon vice. At Vespers the Rev. Douglas A. rad of Halifax, who started the work Dartmouth in 1950, preached the ser-n. Pastor of the church is the Rev. R. E. ber. On Nov. 21 the new parsonage at tmouth was dedicated.

A SYNODICAL Reformation festival was l in Bridgewater on Oct. 31. The speaker the Rev. Wilfred Myra, secretary of od . . . The annual laymen's retreat of Church of the Resurrection in Halifax held Nov. 22-23. Theme was "So you k you are a Christian."

esurrection Church at Halifax is again uring out in suburban areas of Halifax, h are growing rapidly. In 1950 services e begun in Dartmouth and a year later ission congregation was organized there. y in November Pastor Conrad began ing services in the Spryfield area. This n area of about 10,000 people where e are only two Protestant churches.

. Andrew's Church, West Northfield, dedicated Dec. 5 by President Whit-r. Others speaking at services of the were the Rev. R. E. Bieber and the L. G. Bald. The Rev. Wilfred Myra is or.

ONVENTION of the Southern Conference of the synod was held at Grace Church, First South, on Nov. 3. Delegates of the synod to the ULCA convention at Toronto, Dr. Whitteker and Mr. Ervin Young, gave reports. Officers elected were: President, the Rev. L. L. Batdorf of Rose Bay; secretary-treasurer, Mr. J. Earle Morash of Chester.

ONTARIO

Canada Synod Sponsors Home Missions Drive

By NORMAN BERNER

KITCHENER—Under the leadership of Pastor Henry Schmieder, Grace Church, Eganville, has been the first congregation to make its full contribution to the Canada Synod's $100,000 Home Mission extension fund. Fifteen canvassers pledged over $1,000 among themselves before beginning their visits to fellow-members. The Rev. Norman Berner, synodical appeal director, preached

GOOD WORD IN BLEAK COUNTRY
ULCA Chaplain Col. J. O. Woods preaches in Chang Yang-Ni 8th Army Chapel, Seoul, Korea

DEEP-BREATHING SPELL—Between periods of religious instruction, 174 confirmands of F Church, St. Paul, Minn., limber up in weekly calisthenics in the church gymnasium, under J. Jacks, physical director. Pastors Charles L. Grant and John Zeltin are in the line-up at r

ONTARIO . . .

on Nov. 21 in Grace Church and met later with the canvassers.

The appeal will be launched officially throughout the synod on Jan. 30, but the fund has already been able to make its first loan by using advance gifts and proceeds from the sale of bonds. The $7,500 loan went to Pembroke where lots were bought in the east end for a mission congregation. Pembroke's Zion Church has grown so large that it requested the formation of a new congregation.

THE TORONTO Lutheran Ministerial Association was organized Nov. 26 at a meeting in Redeemer Church. The Rev. Harold Brose was elected chairman; the Rev. Adolf Cops, vice chairman; and the Rev. Karl Wulf, secretary-treasurer. Speaker for the occasion was Kirchenrat Nagengast of Stuttgart, who is on a tour of churches in the U.S. and Canada. The visitor aroused considerable discussion with his contention that "we Germans must learn to preach in the language of the countries to which we go; we can build not on nationality, but on the basis of confession."

Meeting in Trinity, Tavistock, Oct. 24. the Canada Synod Brotherhood heard reports of the ULC Brotherhood convention in Atlanta, and laid plans for playing host to the biennial convention in Kitchener in 1956. The executive committee, headed by Roy Hilker, was re-elected.

HIGHLIGHT of the synodical Women's Missionary Societies convention held in Pembroke in mid-October was the consecrat of Sister Esther Brose, a member of Z Church. Assisting in the service were Alvin Bell of the ULC Board of Deacon Work, Sister Martha Hansen, Baltim and the Rev. Harold Brose, brother Sister Esther.

Paul Folkemer, president of the Luthe Laymen's Movement, was a recent spea at Trinity, Hamilton, and St. Peter's, Ki ener. He also met with a group of m bers at Waterloo College at the invita of area chairman, Harvey Ziegler.

The *Canada Lutheran* will appear i new and smaller format next year. change will be made as part of an effor put the monthly paper into every hom the synod. The Rev. A. F. Buehlow tinues as editor.

Dr. A. G. Jacobi, Dr. John Schmie and the Rev. Norman Berner, all of Ki ener, attended the annual meeting of Canadian Lutheran Council in Saskat and took part in the "Canada Today-Tom row" conference, Dec. 9-10.

ON THE MOVE: The Rev. C. S. Rob from St. James, Hespeler, to the Fort mission (Student John Arbuckle will su at Hespeler); the Rev. Elmer Oleson, for missionary in the Virgin Islands, to Guelph-Shantz parish; the Rev. Virgil derson, from the Icelandic Synod, to Linwood parish; the Rev. Walter Be from Brodhagen to the London mission; Rev. Karl Wulf from Winnipeg to orga a German congregation in Toronto.

NNSYLVANIA

amp Will Get Director

By ROBERT G. SANDER

OHNSTOWN—Camp Sequanota, Jennersvn, will call a full-time director to begin rk in 1956. This decision was reached at annual meeting of the camp board in nerstown Nov. 12.

With 801 campers registered in 1954, uanota had its most successful year. Ofrs re-elected for 1955 are William K. od, Johnstown, president; the Rev. Mer- J. Ross, Friedens, vice president; the r. Ernest W. Huston, Roaring Springs, etary; and E. M. Shaulis, Holsopple, surer. The Rev. Roderic N. Senft was lected director of Sequanota for the 5 season.

About 100 children have enrolled in a kday school in Moxham Church, Johnsn, this fall. Pupils of the first six grades ublic school meet on Monday evenings. urses in the upper grades will be added r. Miss Blanche Ober is serving as suvisor. All teachers are, or have been, aged in public school work. The school the new weekday church school series pared by the ULCA Board of Parish cation.

ROTESTANT church women both in Alia and in Johnstown joined in the obance of World Community Day, Nov. 5. cels for peace" were brought to Grace heran Church, Altoona, and Memorial tist Church, Johnstown. An estimated 500 pounds of clothing for children, household linens, and 40 blankets were contributed by Altoona women. In Johnstown Dr. Walden M. Holl told the church women about family life in Europe as he observed it during a trip overseas last summer.

Local pastoral associations have already named 1955 officers. The Rev. Lester J. Kaufman, New Centerville, has been named president of the Somerset County Association. Other officers are Roy L. Yund, Sipes-

Earl Christ (left) was the 301st member received on first anniversary of Second Church, Baltimore, Md., which moved to suburbs in 1952. On the second anniversary he welcomed Oliver Liedlich as 518th new member. Pastor Roland W. Renkel is flanked by H. S. Iager (left) and J. E. Jutt, evangelism co-chairmen.

V MEMBERS of St. Andrew's Church, Van Nuys, Calif., line up on church lawn with Pastor i. Meyer. Among 92 shown is the thousandth member to join the four-year-old congregation.

PA.: JOHNSTOWN . . .

ville, vice president; David E. Bomboy, Stoystown, secretary; and Donald R. Yost, Lavansville, treasurer. Officers of the Johnstown association include Andrew J. Rehbogen, president; Park L. Wagenbach, vice president; and G. Blair Harman, secretary-treasurer.

Collecting old newspapers and magazines as a Boy Scout led to an unusual hobby for Harold Leverknight, a young Sunday school pupil of Trinity Church, Johnstown. "Zeke" collects religious pictures, with particular emphasis on those depicting the life of Christ. His files include more than 1,000 on the life of Christ in 16 chronological phases, approximately 4,000 other religious illustrations, 51 religious calendars, and 54 books—including a few comic books—on the life of Christ. Zeke's large collection comes in handy in research and in teaching.

TEMPLE EIGHTH CHURCH, Altoona, celebrated the 25th anniversary of the dedication of the church Nov. 7. Dr. Carl C. Rasmussen of Gettysburg Seminary was guest speaker. Recognition at the service was also given the church's pastor, Harold S. Knoll, who is celebrating his 10th anniversary in the ministry.

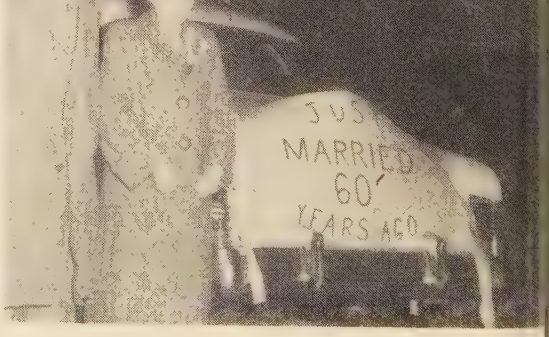
The Cairnbrook pastoral charge evaluated its program at a three-day rural retreat Oct. 31-Nov. 2. Discussion centered on worship, stewardship, budgets, evangelism and physical improvements for the properties of the parish. Dr. Martin L. Tozer directed conference. G. S. Haaf is pastor.

SIX MEMBERS of First Church, Johnsto were cited for unusual service to the chu at banquets commemorating the 124th an versary of the founding of the church N 9 and 10. Dr. Walden M. Holl preser awards to J. Kenneth Zerby, Wilbur Wolf, J. Amos Hargraves, Mrs. D. L. derson, Miss Norma Strauss and Miss He O. Meyers. Speakers at the banquets w the Rev. Thomas B. Homrighausen, Can Ohio, and Harold U. Landis of Lebar Pa., a former president of the Luthe Laymen's Movement.

Juniata Conference Ma Inner Mission Program

By DONALD G. RAUP

LEWISTOWN — The Juniata Confere convened for its fall meeting at Gi Church in State College, and made te tive plans for establishment of a confere Inner Mission. Dr. Dwight F. Putn president of the Central Pennsylv Synod, reported on the Toronto conven of the United Lutheran Church. Dr. Ge H. Berkheimer, synodical secretary, and Rev. George E. Whetstone, Inner Mis secretary, gave accounts of synod-wide tivities. A laymen's rally was addressed Mr. Paul Folkemer, president of the



A SMILE TO THE FUTURE
Four generations cheered Mr. and Mrs. Chris Scherer of Trinity Church, Olney, Ill., on their 60th wedding anniversary. The Lutheran couple has one grandson in the ministry, a son and two other grandsons preparing for it.

ran Laymen's Movement for Stewardship. The Women's Missionary Society of the ference met at First Church, Lock ven, and elected Mrs. Barner Clemens, fflintown, as president to succeed Mrs. rence Otto.

The Conference Christian Education mmittee has recently concluded church ool leadership programs in several areas. rkshops were held Oct. 24 in St. John's urch, Bellefonte; Nov. 7 in St. John's, lheim; and Nov. 21 in St. Mark's, Pleas- Gap. Dr. Chester McNurney, Dr. Ger- Torkelson and Dr. Mary Jane Wyland, of the faculty of Pennsylvania State Uni- ity, led the respective sessions.

n the Mifflin County area, a six-week ership school was held at St. John's, istown. Several prominent educators free time to conduct courses. Among n were Earl K. Stock, assistant super- ndent of schools, Center County; Lloyd vers, supervising principal, Juniata Joint n, Mifflintown; and Mrs. R. Lee Ziegler, uctor in the Lewistown public schools. ors on the teaching staff included Carl ost, McClure, and Paul W. DeLauter, intown. The administrative staff in- d Pastors Donald R. Gallion, dean; y R. Billow, registrar; Elwood I. Stahl, city; and Dr. Samuel E. Wicker, pastor

HE RADIO PROGRAM of the ULCA De- ment of Press, Radio, and Television, rch World News," is now being heard Saturday morning over WBPZ, Lock n. It is sponsored by St. John's Church, Haven, in an effort to reach the un- hed.

e program is carried each Sunday af- on by WMAJ, State College. Here it nsored jointly by O. W. Houts, a Lu- n businessman, and Zion Church, burg.

ty children of Holy Communion h, Yeagertown, gathered a ton of ng for Lutheran World Relief as their ween "tricks or treats" project. Holy nunion's pastor, Donald R. Gallion, ained permission from the Chief Logan

WITTENBERG WONDERS

Pranksters were at work to change "playing" into "praying" on the sign outside Keller Hall, the dormitory for divinity students at Wittenberg College, Springfield, Ohio.

joint school board to begin a "released-time" weekday church school in the Yeagertown community.

Trinity Church, McClure, Earl E. Yost, pastor, recently dedicated new chancel furnishings and paraments. The congregation received a bequest of $3,300 from the estate of E. E. Middleswarth, a life member.

THANKOFFERING services in the conference featured as speakers Mrs. G. Morris Smith at St. John's, Lock Haven, and Dr. Barbara DeRemer at St. John's, Lewistown.

St. John's Church, Lewistown, shared in the United Protestant Reformation rally in that city in which Dr. Viggo Swensen, pastor of Zion Church, Harrisburg, was the speaker.

Port Royal Church, the Rev. Clifford R. Miller, Jr., pastor, observed its 100th anniversary in October. Among the speakers were Dr. Harry F. Baughman, president of Gettysburg Seminary; former Pastors W. F. Steck, J. B. Knisely, H. W. Webner, R. R. Clark, and sons of the congregation, Pastors George Groninger and Wilson Kepner.

PENNSYLVANIA

"Luther" Gets to Pottstown

By WILLIAM COLEY ROEGER

NORRISTOWN—In Pottstown, where the 7,000 members of six Lutheran congregations are nearly a third of the population of the community, it proved impossible last year to interest the theater management in showing *Martin Luther*. This year the film was scheduled, and had a successful run.

Lansdale is another community in the area where *Martin Luther* drew large attendances. Other towns in this vicinity plan showings of the picture during the winter.

IN 150 YEARS of witnessing to the gospel, St. Peter's Church, Hilltown, had withstood many storms, and was not going to let "Hurricane Hazel" deter it from celebrating its sesquicentennial this fall. But the organist, leaving the church on the Friday evening of the storm, was injured by a falling tree and could not fulfill his duties at the services on Sunday. The organ itself was not usable for the celebration, because the power lines were down. No lights were functioning, and some kerosene lamps—which had been placed in the church to give it an old-time appearance—had to be put to real use.

The Lutheran and Reformed congregations of this union church were not prevented from gathering to give thanks to God. The speaker at the "oil lamp" service was Dr. James E. Wagner, president of the Evangelical and Reformed Church. The following Sunday, when Ministerium of Pennsylvania President Charles M. Cooper was the speaker, heat, power, and light were once more available.

St. Peter's Church has been notable for its interest in home missions—claiming six daughter congregations—and has an excellent record for benevolent giving.

President Cooper officiated at the 85th anniversary of St. Luke's Church, Dublin, which marked the observance by pledging partial support (from church school receipts) to Missionary Paul Feil in Japan. St. Luke's is one of a number of confere parishes sending THE LUTHERAN into ev home in the congregation. Others incl St. Peter's, North Wales, and Trin Perkasie.

There was excellent attendance at a l ormation rally held by congregations Pottstown and vicinity. Dr. Harold M of Brooklyn, New York, was speaker. G. Elson Ruff, editor of THE LUTHE spoke at the annual dinner meeting of tors and church councilmen of the Sch kill Valley churches at New Han Church.

Pastors Eugene Umberger of Transfig tion Church and Arthur S. Hanson of Peter's, Stowe, are serving as president secretary of the Pottstown Ministerial sociation. Prof. Erich Voehringer of Philadelphia Seminary spoke at a Rally service at St. Peter's, Stowe . . . G Church, Pottstown, experimented wit "youth rally" for the young people of parish of ninth grade and above, offe an evening of devotions, inspiration, and food . . . Christ congregation, Tini recently voted to have Mr. Norman sell, Philadelphia architect, prepare pr inary plans for a parish house.

"A GREAT SUCCESS." That was the opi of the interested group of laymen wh tended a recent school on social actic St. John's Church, Ambler. Topics act discussed were: Juvenile delinquency cohol, labor relations, and social legisla all presented by outstanding experts.

Jerusalem Church, Schwenksville, i uated in a community where church velopment is slow. Yet, when the cong tion held its annual reception recently the new members received during the year, there were 29 of them, making a of 166 in the last five years, or more half of the communing membership o congregation.

Many congregations of the confe have been holding thankoffering ser recently. Speaker at the service held b Women's Missionary Society of St. drew's, Perkasie, was Mrs. Roy L. Wi

the ULCA WMS . . . Hurricane Hazel
left her mark at St. Andrew's, when a
ned-glass window was broken and slates
noved from the belfry . . . As part of an
reasing emphasis on the importance of
ristian education, St. James' Church,
alfont, held a dinner attended by officers
teachers of the church school and the
rch council. Speaker was Dr. Earl F.
nn, executive secretary of the Ministe-
n of Pennsylvania's Board of Christian
ication.

oal Region Is Hopeful

1,300 Go Back to Work

By ADAM E. POLCRACK

OTTSVILLE—A pall of gloom which has
g over the Panther Valley, at one time
of the anthracite region's most produc-
operations, has been partly dissipated
the return to work of 1,300 men, and
ther 1,000 to be called back in the near
re. More than 5,000 have been out of
k since the June 30 close-down of min-
operations. A reorganization of coal
ators, now in process, will relieve the
nomic distress of this area.

nother phase of the coal region's eco-
ic status was revealed recently when
area township high school was closed,
owing news that the school's water sup-
had been cut off for nonpayment of a
$5,474 bill. Failure to collect taxes on some of the coal lands in the area was cited as one of the primary reasons for the school district's financial embarrassment.

Dr. Theodore Tappert, professor at the Philadelphia Seminary, was the speaker at the Pottsville Conference Reformation rally in Zion Church, Frackville . . . The fiftieth anniversary convention of the Pottsville Conference Women's Missionary Society was held in Trinity Church, Pottsville. Speakers included Miss Helen Lawson, new staff secretary of the Board of Foreign Missions; the Rev. David J. Hoh, commissioned for India; Mrs. Roy L. Winters, vice president of the WMS of the ULCA, and Dr. Nona Diehl, its executive secretary. New president of the conference group is Mrs. C. C. Detweiler, Schuylkill Haven.

Mr. Wilbur Zieger, Philadelphia businessman and active Lutheran layman, was Brotherhood Sunday speaker in St. Paul's Church, Port Carbon.

"Keep Christ in Christmas" was the theme of the first Christmas parade sponsored by the ministerial association of Tamaqua, with eleven churches, Protestant and Roman Catholic, providing floats depicting scenes from the Bible. The parade was staged following a request from the local Chamber of Commerce.

Remodeling program at St. John's Church, Leck Kill, the Rev. John D. Keener pastor, which included providing Sunday school classrooms in the church basement,

MITORY for Pacific Seminary, Berkeley, Calif., was dedicated by seminary President Charles
elsch (at microphone) and named for Dr. James P. Beasom (far left), past president of
ic Southwest Synod, who recently became pastor of St. Mary's Church, London, England.

PA.: POTTSVILLE . . .

was recently completed. Speakers at dedicatory services included former Pastors William Marburger, now at Orwigsburg, and Fred C. Blank, of the Centerport parish, Reading Conference.

Services celebrating the 90th anniversary of Christ Church, Mahanoy City, the Rev. R. E. Kramer pastor, and the 50th anniversary of the Women's Missionary Society, were held in November . . . St. Peter's Church, Lavelle, the Rev. Bernard Engelhart pastor, recently celebrated its 50th anniversary. Speakers included former Pastor Charles E. Rudy, Mifflintown, and guest preachers Walter H. Guigley, Ringtown, and W. Carter Merbreier, Philadelphia.

Lt. Harold Engle, U.S. Army Chaplain Corps, has finished a round of duty in Korea, and is spending a leave at his Tremont home, prior to assignment to duty at Philadelphia. During his leave, Chaplain Engle spoke and showed pictures of army life in Korea in his former parish, Zion Church, Minersville, and in St. Paul's Church, Port Carbon.

The Rev. Maynard C. Hallock, former pastor of St. Luke's Church, Reading, has begun his pastorate at Trinity Church, Pottsville, succeeding Dr. Emil W. Weber who has retired following a 29-year pastorate at Trinity.

Plans have been completed for a religious census to be held in Pinegrove during January and February. Among participating churches are St. Peter's, the Rev. John C. Youse, and St. John's, the Rev. Robert C. Benner.

A Choral Eucharist was sung in Zion Church, Minersville, the Rev. John W. Schwalm pastor, as part of the congregation's celebration of Reformation Day. Celebrant was the Rev. Theodore W. Jentsch, U.S. Air Force chaplain . . . Pastors of the conference held their annual Pre-Advent Retreat in Christ Church, Mahanoy City. Conference Secretary Robert C. Benner preached the sermon. Papers on "Preaching Values in the Old Testament Lessons for Advent" were presented by the Rev. Frederick G. Erb, Jr., Hegins; the R John W. Schwalm, Minersville; the R Robert C. Davis, Tower City; and Rev. Ralph H. Casner, Minersville.

"Church World News," weekly progr provided by the ULCA's Press, Radio, Television Department, has been sponso by the conference Pastoral Association a Pottsville businessman, Mr. L. K. Sto and is heard each Saturday evening o WPAM, Pottsville, followed by a prog of local church news.

WISCONSIN

Speed-Up Urged In LWA Fund Drive

By CHARLES A. PULS

MADISON — Every councilman in Northwest Synod received a "Steward Letter" in November, calling attention t lag in offerings for Lutheran World Act "At the end of nine months, our gen benevolence has increased $76,646— per cent—but we are disturbed by the in giving to World Action," Steward Secretary Dr. George B. McCreary, Mi apolis, wrote.

"Our percentage is 66.5 per cent, only two months to go. We feel uncomf able in 19th place, not because of our p but because we are sure that Luth World Action is a cause close to the h of our Lord."

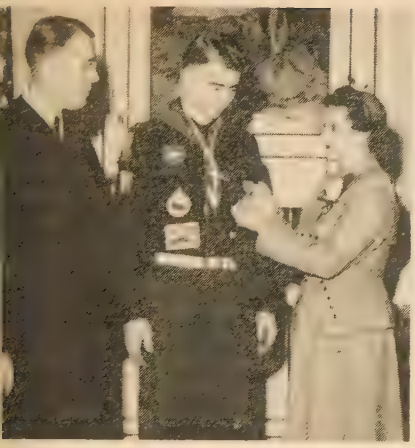
A year ago the congregations $72,952 to World Action. As of Oct. only $50,560 had been reported. Cou men were urged to speed the drive thr immediate action.

SO CONVINCED is the Synod of the No west as to the value of the annual conv tion at Northwestern Seminary in Mi apolis that it has promised to pay rail fare for all pastors who attend. The is scheduled Feb. 1 to 3.

Zion Church in Horicon, of which Rev. Paul A. Fuestel has been pasto years, dedicated a new church buil

(*Continued on page 44*)

ECOGNITION



r Scout Dale Mork, member of Calvary urch, Antigo, Wis., received the Pro Deo et ria award from his mother, Mrs. Oris Mork. tor D. Jensen looks on. To qualify for the ird, Dale devoted 150 hours of service to church, studied doctrine and liturgy.

Lutheran God-Home-Country award for Club members is presented to Ruth Crum- at Faith Church, Bristol, Va. The award is gnition by Lutheran congregations to young ple who give outstanding service to the ch. Mrs. Elsie Smalling, 4-H Club agent, nown pinning the medal on Miss Crumley, the Rev. Raymond L. Booze, pastor of h Church, a proud witness to the ceremony.

Martin Luther Church, Youngstown, Ohio, honors nine couples married a total of 478 years. The longest marital record, 64 years, belongs to Mr. and Mrs. Carl Maronde. Assisting the couple is the Rev. C. A. Holmquist, director of the Lutheran Service Society, which has established a pilot program of services to older people. ULC and ALC helped finance it.

John M. Deisher, Phoenixville, Pa., has sung in the choir for more than 65 years. Marilyn Hyden, president of Central Church's senior choir, presents him with a memorial plaque which will be placed in the choir room of the new church unit to be named for him.

WISCONSIN . . .

(*Continued from page 42*)

Nov. 28, a $100,000 structure. Dr. P. W. Roth, pastor emeritus of Epiphany Church, Milwaukee, and Pastor B. J. Stecker of Our Saviour's Church, Fond du Lac, were guest speakers.

There were 142 in attendance when Pastor Dwight H. Shelhart held the first service of Good Shepherd mission congregation in La Crosse. Organization of the congregation is scheduled next March or April with 125 charter members.

The Rev. Ingolf B. Kindem, pastor of St. Mark's Church, Fargo, N. D., has accepted the call of Trinity Church, Appleton, to succeed Dr. Clemens H. Zeidler who is now president of the Central States Synod. Pastor Kindem will begin his new work Jan. 1.

WISCONSIN LUTHERANS in the Thanksgiving clothing appeal on behalf of Lutheran World Relief did not break last year's record of loading 18 cars with over 483,000 pounds. But leaders in all 13 collection centers gave it their best effort. As of Nov. 20, the following areas had reported: Milwaukee (5 cars), 72,000 pounds; Madison (2 cars), 54,400 pounds; Shawano, 23,400 pounds; Wisconsin Rapids, 16,500 pounds; Mineral Point-Monroe, 19,292 pounds.

"L-Day" in Wisconsin is Feb. 1, deadline for 1955 subscriptions for THE LUTHERAN at the special $2 congregational rate. Pastors will emphasize the value of the church's weekly news magazine in announcements to their congregations in January. Wisconsin has been high on the list of states in subscriptions received in former years. There were 3,976 from 65 congregations in 1953—50 per cent above the United Lutheran Church average.

Many out-of-town visitors are expected at the Evangelical Conference planned in Milwaukee Jan. 27-30. Local congregations are enlisting their members to provide housing accommodations. Pastor L. T. Riley, Bayshore, is general chairman.

The board of directors of the United Lutheran Camp of Wisconsin, meeting at Martin Luther Church, Milwaukee, Nov. 29, set the schedule of camps for 1955 which includes three camps for junior high, tw camps for grades 5 and 6, one each for hi school, Women of the Church, Men of t Church, and leadership training. Last ye the camp reported 1,406 full-time registr tions. This camp, owned by the Wiscon Conference of the Synod of the Northwe is located on Pine Lake, near Waupa Assets of the camp are over $100,000. Pr ent indebtedness is $19,400. Members the board are: President, the Rev. Char A. Puls; vice president, the Rev. D. P. Do muehle, West Allis; secretary, the R David R. Gerberding.

PENNSYLVANIA

Inner Mission Discusses Care of Foster Children

By CALVIN E. HUMBERT

WILKES-BARRE—The care needed by f ter children as a foundation for self-relian and success was the topic discussed at in mission meetings in the Wilkes-Barre a Scranton areas. The Inner Mission Ch dren's Bureau of the Pennsylvania Minis rium cares for 39 foster children in Wilkes-Barre Conference territory.

At a pre-Christmas party, the Wilk Barre Conference Women's Committee the Board of Inner Missions collect Christmas presents for the children. Six five women attended the party on Nov. 12 St. Peter's Church, Hughestown. Th heard a report by Dr. Wilbur Sleck, pr dent of the board of the Kis-Lyn Industr Home for boys, on the work of the corr tional institution to which several Luthe boys who got into trouble with the law assigned.

A majority of the boys in the home come good citizens, Dr. Sleck said. Ma enter the professions. The women form a subcommittee which will visit Kis-L periodically to win the confidence of boys and bring them whatever help th can.

Miss Missoura Lausch, of the Board Inner Mission's Children's Bureau, and c

orkers Miss Helen Steckel, Wilkes-Barre, d Miss Emily Yokum of Reading spoke. Dr. Gustavus H. Bechtold, executive sec- tary of the Inner Mission Board, ad- essed the fall meeting of the Inner Mis- on Society in the Wilkes-Barre-Scranton eas on Oct. 5 at St. John's Church, Wilkes- rre. The topic was the bureau's efforts behalf of homeless children. Thirty ildren under the bureau's care need foster mes, Dr. Bechtold stated.

The society elected the following officers r 1955: Mrs. Edward Steinhauer, Holy inity Church, Kingston, chairman; Mrs. mer Wheeler, St. John's Church, Wilkes- rre, vice chairman; Mrs. Fred Schmidt, John's Church, Nanticoke, secretary; rs. Charles Berkel, St. Peter's Church, ghestown, treasurer.

A SEMINAR on volunteer chaplaincy was ld Oct. 28 at St. John's Church, Wilkes- rre. The Rev. Arthur R. Chatten, the ner Mission Board's superintendent of titutional missions, directed discussion of plaincy service in hospitals and institu- ns of the Wilkes-Barre area.

Pastor George H. Young, chaplain of nville State Hospital, keynoted the dis- sion. Papers on the scriptural basis of chaplaincy, its underlying principle, and practical values were presented by Pas- s F. H. Goos, C. M. Fisher and I. S. tz. A survey of institutions within the ference territory was led by Pastors L. Wahrmann, S. F. Stauffer, A. W. intop, Jr., and G. W. Fritch.

THE SUNDAY SCHOOL INSTITUTE of the ference's Upper District elected the fol- ing officers for 1955 at its convention St. Peter's Church, Scranton: the Rev. hur P. Snyder, president; Mr. Arthur neider, vice president; Mrs. Charles fer, secretary; Mr. H. Nelson Sweet, surer.

elebrations marked Reformation Sun- in the conference's four areas. Dr. tin J. Heinecken, professor at Philadel- Seminary, preached at a service of on County churches at St. John's, Jim rpe Heights.

he Mountain Top churches held a serv- ice at Christ Church, Hazleton. The ser- mon was by Dr. Paul C. Empie, executive director of the National Lutheran Council.

The annual Brotherhood convention was held on Nov. 3 at St. John's, East Jim Thorpe. Speaker was the Rev. Arnold F. Keller, Jr. of St. John's, Allentown.

MAN IN ACTION

KHAKI-CLAD Herb Hewitt had been an assistant director of the Lutheran Laymen's Movement, concerned with keeping LLM members informed on ULCA affairs and stewardship promotion. During his two-year army stint he worked with army chaplains, considered himself the LLM's "area chairman for Korea."

While in a combat area during the heavy fighting before the armistice, he also distributed thousands of "Jesus of Nazareth" cards and leaflets. He saw to it that GIs in South Korea could see the stewardship films *For Good or Evil* and *45 Tioga Street.*

Promoted to the rank of sergeant first class just before his discharge, he was awarded the Bronze Star Medal for meritorious service in action.

Now back from Korea, he has been reassigned to his job, will help "each one win one" new member for the Laymen's Movement.

—Changes of Pastorate—

CANADA

ANDERSON, VIRGIL. To Linwood parish, Ontario.

LITTLE, J. FREDERICK. From St. Mark's Church, Chesley, and St. Peter's Church, Bentinck Twp, Ont. To Princeton Theological Seminary, Princeton, N. J., graduate study.

ROBERTS, CLIFFORD. From St. James' Church, Hespeler, Ont. To Fort Erie parish, Ont.

CENTRAL PENNSYLVANIA

YOUNG, GEORGE W. From Lutheran Service Society of Western Penna., Pittsburgh. To Danville State Hospital, Danville, institutional chaplain.

CENTRAL STATES

HAMILTON, HAROLD E. From Good Shepherd Church, Salem, Ore. To Trinity Church, Lawrence, Kan. 115 E. Sou Park.

HIRSCH, EDWIN J. From Kansas City, M mission developer. To Bethlehem Churc Wakeeney, Kan. 317 N. 8th St.

IOWA

YOUNGQUIST, THEODORE A. From Trin Church, Akron, O., assistant pastor. First Church, Cedar Rapids.

NEW YORK

EBEL, RICHARD T. From St. Matthe Church, Oswego. To Tabor Church, B falo.

PACIFIC SOUTHWEST

BJARNASON, B. A. To Grace Church, A Ariz.

LAMBERTS, EDUARDS J. From St. Pau Church, Sanger, Calif. Secular empl ment. 1240 Princeton Ave., Fresno, Ca

SCHRODER, PETER. From Holy Trin Church, Brooklyn, N. Y. To Imman Church, Mountain View, Calif.

SWANSON, FRANKLIN A. From St. Pa Church, Honolulu, Hawaii. To Kail Lanikai, Hawaii, mission developer. Kuuala St.

PITTSBURGH

FAUTH, PAUL E. From St. Peter's Chur North East. To Grace Church, Frank

MYERS, JOHN H. From Zion parish, Marl Ga. To Lutheran Service Society of W ern Pennsylvania, associate chaplain.

WALDKOENIG, GILSON C. From Luther M morial Church, Erie, associate pastor. St. Paul's Church, Uniontown.

SOUTH CAROLINA

HELMLY, CECIL C. From St. John's-Be eden parish, Louisville, Miss. To Fa Church, Johns Island. RFD 3.

HOFFMEYER, RALPH W. From Atonem Church, Laurens. To St. John's Chur Walhalla.

VIRGINIA

COBB, JAMES K. From Timberville par To Bearden (West Knoxville), Te mission developer. Box 10076, Knoxvi

WEST VIRGINIA

CARLSON, CHARLES W. From Gettysb Seminary. To St. Mark's Church, O land, Md.

VISIT MESSIAH'S

Great New Church
For A New World

Philadelphia's Crossroads
Broad and Boulevard (4400N)
SERVICES
10 A.M. 11 A.M. 7:30 P.M.
Dr. Ross Stover

Historical St. John's

81 Christopher Street
"The Lutheran Church in Greenwich Village" extends a warm welcome to visitors in New York City
Sunday School 9:30 A.M.
Worship Service 11 A.M.
Fred P. Eckhardt, Pastor

IN MIAMI

"Air Conditioned"

St. Paul's Lutheran Church
3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor
Sunday Worship 9:30 and 11:00 A.M.
Sunday School 9:30 A.M.

DECEASED

Rev. Clay E. Rice

The Rev. Clay E. Rice, 67, pastor of the ffsville-East Petersburg parish for more n 35 years, died Nov. 9. Until an illness inning six months ago, he had never sed a service due to sickness during the years of his ministry.

Born near Myersville, Md., he was grad-ed from Gettysburg College in 1911, tysburg Seminary 1914, and ordained by East Pennsylvania Synod in 1914.

urviving are his wife, Minnie Cathe-Dinterman Rice; a foster daughter, rgaret, wife of Paul Martin, Lancaster; brothers and two sisters, the Rev. Elmer Rice, D.D., Manorville, Pa.; Reno C. e, Hagerstown, Md.; Mrs. Evva Schroyer, ersville, Md.; and Ilga, wife of Edgar renfeltz, Hagerstown, Md.; also two ndchildren.

uneral service was held in St. Peter's rch, Neffsville, Nov. 2. Officiating were Rev. Warren C. Heinly, president of caster Conference; the Rev. Arthur gy, assistant to President Putman; and Rev. Carl Rassmussen of Gettysburg inary.

urial was in the Middletown Lutheran etery, Middletown, Md. Officiating pas-were the Rev. Howard McCarney, Mid-own, Md., and the Rev. Raymond Mark-Myersville, Md.

Rev. John R. McClellan

he Rev. John R. McClellan, former pas-of St. Paul's Church, Millville, N. J., Nov. 7 at age 48. He had been in poor h for three years.

rn in 1906 in Catasauqua, Pa., Pastor lellan was a graduate of Muhlenberg ge and the Philadelphia Seminary. irst pastorate was in a mission church ameda, Calif.

1934 he became assistant to Dr. E. W. r, pastor of Trinity Church in Potts-Pa. In 1936 he was called to Zion ch, Leacock, Pa., where he served nine . He accepted the charge in Millville 44. Illness forced him to retire in 1951.

Pastor McClellan is survived by his wife, the former Mary Trach; by his parents and a brother, James, a resident of Catasauqua. The funeral took place Nov. 11 at St. Paul's Church in Millville. Interment was at Keller's Church, Pennsylvania.

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Rev. John E. Rine

The Rev. John Edward Rine, aged 6 died Nov. 21 in the Danville hospital, Da ville, Pa., where he had been a patient se eral months. Born in 1892 in Point tow ship, Pa., Pastor Rine was a graduate Susquehanna University and was ordain in 1920. He served parishes in Minersvil Ambler, and Beaver Springs, Pa.; Friesbu N. J.; Manchester, Pa.; Fayetteville, N. (Lutheran service center); and Nittany V ley, Pa. Since 1950 he was pastor of M siah Church, Fisherville, Pa., and reti in 1954 because of poor health.

The funeral was conducted Nov. 24 Christ Church, Milton, Pa., by Pastor R mond C. Shindler. Dr. Dwight F. Putm president of the Central Pennsylvania Syn and Pastor Francis B. Myers of Trin Church, Milton, assisted. Interment was Harmony cemetery, Milton.

Pastor Rine is survived by his wife, former Carrie Benner, and three childr Mrs. Richard A. Kremer and Carl B. R both of Milton, Pa., and Mrs. Fred Bea York, Pa.

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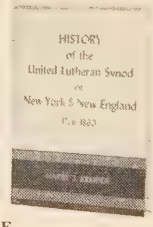

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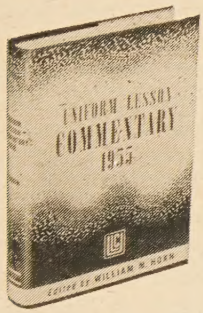

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IN CONCLUSION . . . . . .

IT'S STARTLING to hear ministers of Charleston, West Virginia, say that the care of the poor is entirely the responsibility of the government, not of the churches (*see page 6*). Perhaps they were critical of how the city government has managed its relief funds, but they didn't say that.

The church should be the first place where poor people can look for help. All the way through the Bible there is the command to believers to demonstrate their faith by sharing with those in need. Government should be expected to take over, by tax-supported relief, only when the situation is too widespread to be met by voluntary gifts.

The government is on the right track, both in the United States and Canada, when it plans ahead to prevent extreme poverty by establishing social security, unemployment compensation, health insurance. But in countless emergencies which are within the range of church resources, readiness to go to the rescue should be instinctive among Christians.

Most recent report from Lutheran World Relief is that farmers in the middle west have given enough grain to fill a freight train a mile long. These gifts will be shipped to hungry people overseas. It is true that a much larger amount of food will be given by the U.S. government from surplus stocks, which churches will ship abroad. But to let the government do all the giving would be to shrivel up Christian compassion at the roots.

WE HAVE HAD such prosperity in the years since the war that we may have forgotten that some people are out of work, and many are too incompetent to provide for themselves. They need deep-going assistance from generous Christians, to help them get in shape to su port themselves and manage their o affairs.

We, through direct giving to Luther World Action, helped bring many re gees to America. Most of them are n in position to manage for themselv But so long as they were crowded in European camps, they had no chan A little love can go a long way in solv tough human problems. And there such problems in America, as well as Europe and Asia.

IT'S 10 YEARS since the war, and may be getting weary of hearing t there are still refugees waiting for th chance. It looks now as though World Action fund in 1954 will fall least $100,000 short of the goal, altho there is still acute need of our gifts. government has done many gener things since the war, in assisting desp ate people to find new homes in land and in sending aid to people o seas. But this does not exempt churches from continued concern for fering and sorrow.

There is encouraging talk these d about a big U.S. program for aiding poverty-stricken multitudes of Asia the year ahead. We should encou our congressmen to endorse such a gestion. Government officials favor plan only as a means of counteracting appeal of communism, of course. We it as a way of helping to bear the burd of our brothers.

But we shall not be able to talk convincingly to congressmen if we therans, for instance, have failed in 1 to provide our own World Action f which is well within our means.

—ELSON RU

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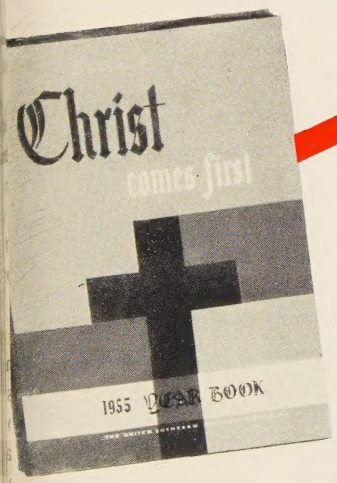

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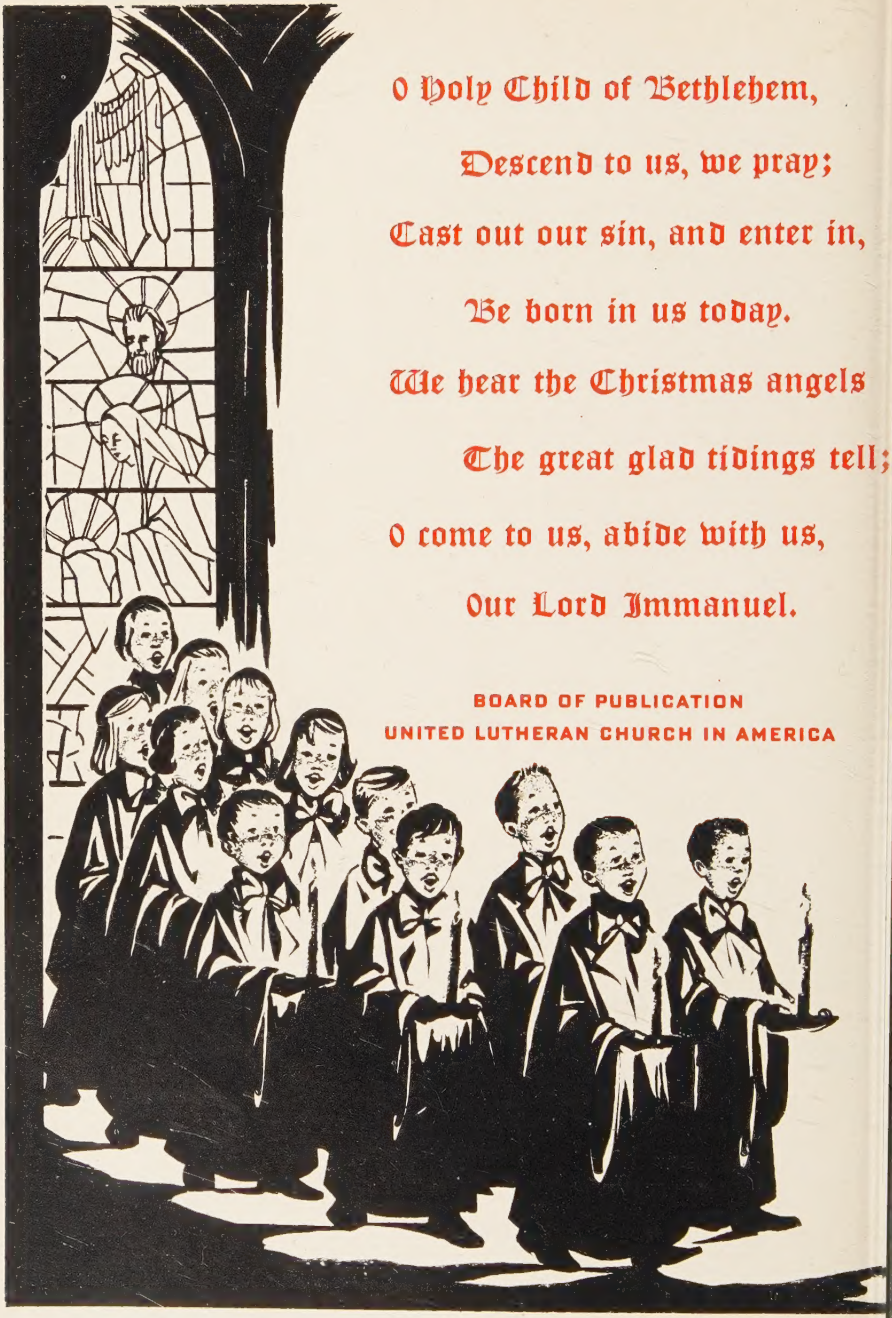

O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel.

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